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BY ARTHUR SIDGWICK, M.A.

ASSISTANT-MASTER AT RUGBY, LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE,
AND EDITOR OF "SCENES FROM GREEK PLAYS"



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PREFACE.

THE great obstacle to the beginner in reading Homer is not the meaning, but the accident: the forms of the words are so different from those which he has learnt (with great difficulty) in the Grammar, that he is likely at first starting to be in despair. To look out all the unknown forms in the dictionary is endless; and very often the points he is in search of he cannot find there. In the short Grammars they are not to be found, and in the larger ones they have to be hunted for up and down in small-print notes.

This difficulty I have endeavoured to meet, by giving in the notes a clear and short statement of the Epic forms as they arise; and these notes are distinguished from the others by being enclosed in square brackets [...]. I have also given a brief *résumé* [Notes on the Language], where all the main forms are brought together. Of this the teacher will make what use he thinks best; either by setting it to be learnt by degrees, or, better per-

haps, by constantly referring to it till it becomes familiar to the learner.

As a great deal of the dictionary-work in Homer is waste of time, I have given in the notes sufficient information about a great many words, so that the weary labour of turning over the pages of Liddell and Scott may be reduced to reasonable dimensions. At the same time, I have not thought it good to supply the place of a dictionary altogether, believing that it would on the whole be a loss to do so.

The syntax of Homer differs in many ways from the more developed and precise Attic in which most of the Greek classics are written ; but a great deal of Greek may be learned from the former, and not a little from a comparison of the two. I have endeavoured in the Notes on Language to put clearly the main points ; and in the notes at the end to leave nothing important unnoticed.

The Indices I have made unusually full, believing that it helps the learner much in using any school-book properly to be able to find at once anything that he wants in it.

The right way to read Homer is to read him rapidly, a long piece at a time : if he is not enjoyed, he is nothing. But far the best way to learn to do this is to read a little very thoroughly. The two

processes may be indeed alternated ; and I strongly recommend an interchange of longer lessons (done rapidly, and with the minimum of parsing and comment) with shorter lessons, in which every point is carefully examined. But in any case the latter process cannot be dispensed with.

In preparing this little edition I have availed myself of the following aids, to which my best acknowledgments are due :—

La Roche's Critical Edition of the Iliad : Leipzig, 1876. On this is based mainly the text which I have adopted.

La Roche's Smaller Edition for Schools : Berlin, 1870. Besides an excellent commentary, this contains an invaluable introduction on the metre and language, with exhaustive references, which has been incalculably useful to me all through the work.

Ameis' School Edition : Leipzig, 1872. A first-rate commentary, perhaps the best there is on Homer.

Faesi's Iliad : Berlin, 1871.

Merry's Odyssey, i.-xii. (Clarendon Press), 1874.

One of the best English school-books. I need scarcely say, if Mr. Merry had edited the *Iliad* I should not have attempted it.

On one or two points I have also consulted with

profit the larger edition of the *Odyssey*, i.-xii. (Merry and Riddell), 1876.

Besides these must be mentioned, *Curtius' Greek Etymology* (Grundzüge Gr. Et., Leipzig, 1869); *Autenrieth's Homeric Dictionary* (edited by Dr. Keep, New York, 1877), a most attractive and business-like book; and of course *Grote's History of Greece*.

For the Geography (in the Second Book) I have studied carefully Grote's maps and those of Kiepert.

In the Preface and notes I have mostly abandoned the meaningless custom of spelling the Greek names according to their Latin corruptions. There are, however, some names so thoroughly naturalised in their Latin spelling that I have thought it best to leave them unchanged in their familiar shape. This course is plainly open to objections; but it seems to me that the other courses are still more so.

RUGBY, August 1877.

INTRODUCTION.

(I.) HOMERIC POEMS.

The two great poems which pass under the name of Homer are the earliest extant works of the incomparable Greek genius ; incomparable for its fruitfulness and versatility, and its inborn artistic power, and working with an unique instrument, a language at once flexible, forcible, and melodious.

They are the earliest and the greatest of what are called Epic poems ; they are, that is to say, stories of heroic deeds and adventures ; and they are told in a grand and simple poetry, and give a rich and vivid picture of the life of the wonderful Greek people before the beginning of history.

The reasons why they have been such a delight to the world for twenty-five centuries are briefly these : their simplicity, their naturalness, their picturesqueness, their imaginativeness, their variety, their life, and, above all, the nobleness and force of the metre and language.

(2.) THE POET.

Of the poet nothing is known. The tradition of antiquity that he was blind and poor is a tradition, and nothing more. Even in early times, it was said that at least seven cities claimed him as their countryman. But all the Greeks of classical times were agreed in attributing to him both the *Iliad* and the *Odyssey*, and other compositions known as the Hymns. [See below, (6.) and (7.)]

(3.) DATE.

Herodotus the historian (writing about 410 B.C.) puts the date of Homer about four centuries before himself. This would ascribe the composition of these poems to the ninth century B.C.; and all that can be said is, that in the absence of other evidence this is as likely a period as any other. [See below, (6.) and (7.)]

(4.) HOW TRANSMITTED.

It is disputed whether writing was known when the *Iliad* and *Odyssey* were composed: the internal evidence is rather against it. But anyhow the poems (whether in their present shape or not—see below) were handed down for some centuries by minstrels, who learnt them from one another, and recited them at public festivals.

These minstrels were called Rhapsodists (ῥαψωδοί, 'stitchers of song'), and among the most famous of them were the Homeridae of Chios, as they called themselves,—a clan or school of bards who claimed descent from Homer himself. Antiquity records that Peisistratos, tyrant of Athens, first collected (probably about B.C. 540) the Homeric poems and reduced them to writing.

(5.) CRITICS OF HOMER.

About 150 B.C. flourished Aristarchos of Alexandria, the first great critic. He studied Homer for years, made a careful recension of the text, rejecting what he considered spurious, and edited the poems to the best of his power in their genuine state. Our text is based upon this recension. Some of the school of critics who followed him continued his work; and a party arose called Separators (chorizontes), who maintained that the *Iliad* and *Odyssey* were written by different people at different epochs.

(6.) WOLF'S PROLEGOMENA.

The old theory continued however to be generally current till the question was raised in a more thorough way by a German Professor, F. A. Wolf of Halle, who, in 1795, published his Pro-

legomena to Homer. Arguing from the difficulty and improbability of composing such long poems in days when there was no writing and reading, and from indications in the poems themselves that they were not originally whole compositions, but made in parts, he concluded that they arose out of short ballads of heroic adventure, afterwards combined. Those who took the other side replied that to transmit long poems by memory was not so hard, when the very want of writing made men cultivate memory more, when the minstrels devoted their lives specially to the work, and when several people combined, taking each a different portion of the poem to recite.

(7.) CONCLUSION.

The controversy is not decided, and perhaps never will be. It seems however to be generally felt now that the difficulty of oral transmission was exaggerated by Wolf. At the same time, it is generally acknowledged that the differences between the *Odyssey* and the *Iliad* (differences of tradition, of belief about gods, of the state of society, etc.) are so great as to make it unlikely that they were written by the same poet or poets, or even at the same epoch. There is much in the *Iliad* also to favour the view, advanced by Grote

and others, that it was originally an epic about Achilles (as the opening lines indicate), and that it was afterwards enlarged to include a great deal more about the other Greeks who fought against Troy.

This theory accounts, as Grote argues, for one difficulty in the books before us. Zeus, in Book II., promises Thetis to honour Achilles by making the Greeks worsted without him. He accordingly excites Agamemnon by a dream to attack the enemy, inspiring him with hopes of victory. But Agamemnon deludes the people by saying that Zeus is against them, and they are only encouraged to fight by Odysseus. Thus Agamemnon while professing to obey the dream does something quite different. Moreover, the result of the battle is favourable to the Greeks. Thus the story is confused and contradictory. Grote's explanation is, that the First Book is part of the original epic of Achilles, while the larger *Iliad* begins in the Second Book; and that the part which does not quite fit is a primitive and not very successful attempt to piece the two together.

Below is given an outline of the story. The legend with which it begins is not found in the *Iliad* itself, but was the subject of another Epic, now lost, but composed probably about the same

time as the *Iliad*. This Epic was called 'The Cyprian Story' (τὰ Κύπρια), and was afterwards ascribed to Stasinus of Cypros. It contained the legend which was afterwards told in the shape in which it is here given.

This Cyprian story, with the *Iliad* and *Odyssey*, formed part of a collection of Epics, called the Epic Cycle. There were once a vast number of them, which have been all lost but these two. The poets who wrote them were called Cyclic poets.

(8.) OUTLINE OF STORY.

When Peleus was wedded to the sea-goddess Thetis, the gods forgot to invite the terrible Eris or goddess of strife; so she came in at the banquet and threw down an apple inscribed 'To the fairest.' A strife at once arose, as Here, Aphrodite, and Pallas each claimed the apple for herself. They referred the matter to Paris, who being promised the fairest wife in Greece by Aphrodite, the goddess of love, gave the apple to her. Under her protection he sailed to Greece, and was hospitably received by Menelaos, king of Sparta. He won the love of the queen, Helene, the most beautiful woman in the world, and carried her off to Troy. The other Greek chieftains, many of whom had been suitors of Helene,

agreed to revenge her abduction, and made war on Troy. This was the famous Trojan war, which lasted ten years, and in the last year of which the First Book of the *Iliad* opens.

The leader of the host is Agamemnon, king of Mycenae, and brother of Menelaos. The great warrior Achilles has been offended by Agamemnon taking away from him Briseis, a fair captive who has been assigned to him as part of the spoil. He withdraws himself and his forces from the war, he appeals to his goddess-mother Thetis, who pleads to Zeus for him, and raises dissension among the gods till Hephaistos appeases the strife.

ou The Second Book opens with a dream which Zeus sends to Agamemnon, bidding him lead out his forces to attack and take Troy, which is destined to fall. The king summons the host, but to try their temper advises them to return home; they all agree, and rush to their ships, but are detained by the skill of Odysseus; and the assembly being recalled, Nestor advises a muster of the troops. The rest of the book is taken up with a catalogue of all the troops of the Greeks and Trojans.

Book III. relates the duel between Menelaos and Paris, wherein the latter is overcome, but rescued by Aphrodite. Book IV. describes the

beginning of the first battle ; Book v. the heroism of the Greek warrior Diomedes ; Book vi. his friendly converse with Glaucos, and the parting of Hector and Andromache ; and Book vii. the single combat of Hector and Aias. In Book viii. the second battle begins, where the Greeks are defeated ; so that in Book ix. they send an embassy to beg the return of Achilles, which is refused. In Book x. Diomedes and Odysseus reconnoitre the Trojans by night. In Book xi. the third battle begins, and the exploits of Agamemnon and Hector are described. Book xii. gives the fourth battle at the Grecian wall. The fourth battle is continued in Book xiii. ; and in Book xiv. Here skilfully lulls Zeus to sleep, and Poseidon helps the Greeks. In Book xv. there is another battle, in which Aias performs great deeds ; and in Book xvi. Patroclos borrows the arms of Achilles, and after great exploits is killed. Round his body the battle rages in Book xvii. ; and Book xviii. describes the grief of Achilles, and the new armour which Hephaistos makes for him. In Book xix. Achilles is reconciled to Agamemnon, and in Books xx. and xxi. he fights with great havoc, till in Book xxii. he slays Hector. Book xxiii. describes the funeral honours of Patroclos ; and

the poem ends with the redemption and burning of the body of Hector in Book XXIV.

The time of each event is carefully marked all through ; and the whole narrative of the poem occupies fifty-seven days.

(9.) THE GODS.

The following short account of the gods in Homer may be useful to the beginner.

The gods in Homer live in their home on Olympus, where Hephaistos has made them a dwelling, or chamber for each, i. 608. They are all interested in the doings of men, and especially in the Trojan war. They are by no means all agreed, but on the contrary have a good many bickerings with each other, and, particularly as regards the war, intrigue freely against one another in favour of one side or the other. They are conceived as usually in human form, though they can assume any other form when they please, or if they like be invisible ; they can pass anywhere, and very rapidly, and have many other super-human powers ; but in many respects also they are very like men. There is a very vivid description of them at the end of the First Book which shows this well. Thus they all leave Olympus to go and stay feasting with the blameless

Aethiopians on the edge of the world, i. 423. Zeus is afraid of the anger of Here, 519; and Here sometimes reviles him, *ib.* Thetis is told to retire quietly lest Here should see her, 522. They eat and drink, and laugh and weep, and sleep and walk, etc., just like men. The following is a brief list of the chief personages amongst them :—

Zeus, son of Kronos, the king of gods and men ; he has dethroned his father, and overcome rebellious monsters called Titans, sons of earth ; he is lord of clouds, thunder, lightning, etc.

Poseidaon, brother of Zeus, lord of the sea, and shaker of the earth ; he sends winds and storms.

Aides, brother of Zeus, god of the nether world, where the dead lie in darkness.

Here, sister and wife of Zeus, patroness of Argos and Sparta ; jealousy makes her side with the Greeks in the war. See outline of story.

Ares, son of Zeus and Here, god of war.

Apollon, son of Zeus and Leto, god of the bow, whose shafts are deadly, i. 43. Also called *Phoibos*, god of light ; of prophecy, i. 72 ; of music, i. 603.

Artemis, his sister, also goddess of the bow, and a great huntress.

Hephaistos, son of Zeus and Here, god of fire; identified with fire, ii. 426. The great artificer, making the shield of Achilles, and the houses of the gods, i. 608; and the sceptre of Zeus.

Hermeias, or *Hermes*, called the bright, ii. 103; the messenger of the gods.

Athenaie, or *Athene*, also called Pallas, perhaps 'the brandisher,' as she carries the aegis or great shield of Zeus, ii. 448, and is accomplished both in the arts of peace and in war.

Aphrodite, daughter of Zeus, goddess of love and beauty. She is also called *Kypris* and *Kythereia*, from her places of worship.

Dionysos, son of Zeus and Semele, called a delight to mortals, xiv. 325; very slightly mentioned in the *Iliad*.

Demeter, goddess of the earth and its fruits; rarely mentioned in the *Iliad*.

Besides these there are several minor powers, such as *Eos*, the dawn, *Eelios*, the sun, etc., which are scarcely more than personifications. Nearly all these gods have their constant epithets,—some of them a great many,—but these will be found in the course of reading.

THE LANGUAGE OF HOMER.

THE DIALECT.

THE dialect of Homer, called 'Epic' in the notes, is the *older Ionic* (as distinguished from the *new Ionic* of Herodotus). It contains, no doubt, and is mainly based on, the Greek which was spoken about the ninth century B.C. by the Greeks of Ionic race. The great variety of forms, however, suggests that the writer did not confine himself to one spoken dialect, but, for purposes of metre, did not reject other forms that came in conveniently. At the same time, there no doubt would be a considerable variety to choose from, in days when there was no writing, even in one dialect.

As this edition is intended for those not far advanced in Greek, I will take it for granted that they are acquainted only with the Attic dialect as set forth in the Greek accidence, and will point out, with special reference to these two books, the main differences between the language of Homer and that of the Athenians of the great literary epoch.

It will be easiest for the learner both to grasp these differences as a whole, and to find what he wants when using these notes for reference, if we follow the lines of the ordinary grammars, taking the parts of speech in their usual order. Only to save trouble we will take the fem. adjectives in *-α* or *-η* with the A-declension, the masc. and neuter in *-ος* and *-ον* with the O-declension, to which they properly belong.

FORMS.

1. THE ARTICLE.

There will be much to say about the Epic *use* of the article ; but this had best be said in its place, when we come to speak of Homeric syntax. See p. 33.

Much of the article (all, indeed, except the forms δ , η , $\tau\acute{o}$, $\acute{o}\iota$, and $\alpha\iota$) naturally follows the A- and O-declensions, and is therefore included in what is said of them ; it would be, for example, waste of time to repeat four times—for article, pronoun, noun, and adjective—that *-οισι* is found for *-οις* in-dat. plur. of O-declension.

All that need be said about the article, therefore, in this place, is that the forms $\tau\acute{o}\iota$ and $\tau\alpha\iota$ are found for the masc. and fem. of the nom. plur. : as $\tau\acute{o}\iota$, ii. 346.

2. THE FIRST, OR A-DECLENSION.

This includes the fem. forms of adj. in *-ος*, pron., and the article.

- a.* In all cases of the sing., fem. forms have η for long a : as $\eta\epsilon\rho\acute{\iota}\eta$, i. 497 ; $\pi\acute{\alpha}\tau\rho\eta\varsigma$, i. 30 ; $\kappa\lambda\iota\sigma\acute{\iota}\eta$, i. 329 ; $\acute{\alpha}\nu\alpha\iota\delta\epsilon\acute{\iota}\eta\eta$, i. 149.
- b.* *Nom. Sing.*—Masc. forms have a short for *-ης* : as $\nu\epsilon\phi\epsilon\lambda\eta\gamma\epsilon\rho\acute{\epsilon}\tau\alpha$, i. 511 ; $\Theta\upsilon\delta\acute{\iota}\sigma\tau\alpha$, ii. 107, etc.
- c.* *Gen. Sing. masc.* for *-ου* has *-αο*, *-εω* : as $\text{'}\text{Α}\tau\rho\epsilon\acute{\iota}\delta\alpha\omicron$, ii. 9 ; $\Pi\eta\lambda\eta\gamma\acute{\iota}\alpha\delta\epsilon\omega$, i. 1 : also *-ω*, if a vowel precedes, as $\beta\omicron\rho\acute{\epsilon}\omega$.
- d.* *Gen. Plur.* for *-ων* has *-άων* or *-έων* : as $\alpha\acute{\iota}\chi\mu\eta\tau\acute{\alpha}\omicron\omega\eta$, i. 152 ; $\beta\omicron\upsilon\lambda\acute{\epsilon}\omicron\omega\eta$, i. 273 ; $\pi\omicron\lambda\lambda\acute{\alpha}\omicron\omega\eta$, ii. 117 ; $\pi\omicron\lambda\lambda\acute{\epsilon}\omicron\omega\eta$, ii. 131.
- e.* *Dat. Plur. fem.* for *-αις* has *-ης* or *-ησι*, $\eta\sigma\omega$: as $\kappa\omicron\rho\upsilon\phi\acute{\eta}\varsigma$, ii. 456 ; $\kappa\omicron\iota\lambda\eta\sigma\iota\eta$, i. 26 ; $\sigma\grave{\eta}\sigma\iota$, i. 297.

3. THE SECOND, OR O-DECLENSION,

Includes masc. and neut. forms of adj. and participles in *-ος*, *-ον*, in *-ος*, and article ; see 1.

- a. Gen. Sing.*—*-οιο* for *-ου* : as *Τενέδοιο*, i. 38 ; *ἀργυρέοιο*, i. 14 ; *τοῖο*, i. 493. (The *-ου* form also common ; as *ἐκηβόλου*, i. 14 ; *τοῦ*, i. 43, etc.)

The original form was *-οςιο*, then *-οιο*, *-οο*, *-ου*.
The *-οο* form perhaps remains in *δο*, from *δος*, ii. 325 ; see notes.

- b. Dat. Plur.*—*-οισι* for *-οις* : as *σοῖσι*, i. 42 ; *οἰωνοῖσι*, i. 5, etc.
c. Dual.—*-οῖν* for *οιν* : as *μαρναμένουν*, i. 257.
d. Contracted words are usually left open : as *νόφ*, i. 132.
e. Special form is the gen. *Πετῶο* from *Πετῶς*, ii. 552.

4. THE THIRD DECLENSION.

- a.* In the *ι*-stems the *ι* is retained : as *πόλιος* (dissyl.), ii. 811 ; *ὑβριος*, i. 214 ; *πολίων*, ii. 117. (So *πόλιας*. Also are found *πόληος*, *πόληες*, etc.)
b. In the dat. we find *κόνι*, *μήτι*.
c. In the acc. often two forms, *ξριν*, *ξριδα*, etc.
d. In the dat. plur. the termination is often added to the stem and connected by *ε*, and the *σ* in all forms is constantly doubled (adjectives too) : as *πάντεσσι*, i. 288 ; *ἐπέεσσι*, i. 304 ; *κηρύκεσσι*, ii. 50 ; *αἰκέεσσι*, ii. 264. So participles *μυμόντεσσι* (*μύμνουσι*), ii. 296.
In this case there are great varieties, *χείρεσσι*, *χερσί*, *πόδεσσι*, *ποσσί*, *ποσί*, etc. ; but the case is never doubtful.

- e.* Nouns in *-ος* and adjectives and names in *-ης* are usually left uncontracted : as *μένεος*, i. 103 ; *οἶρεα* (*ῥρη*) i. 157, *ἀληθέα*, etc. But *γέρα*, ii. 237.
f. Nouns in *-εύς* take *η* before vowels : as *Ἀχιλῆος*, i. 1 ; *βασιλῆϊ*, i. 9 ; *Ἀχιλῆα*, ii. 3 ; *βασιλῆων*, i. 176 ; *οὐρηας*, i. 50.
g. Exceptional forms are : *Ἄρηος* from *Ἄρης*, ii. 110 ; *Ἄϊδι* from *Ἄϊδης*, i. 3 ; *γούνων*, from *γόνυ*, i. 407 ; *δίπτυχα*, acc. from another form *δίπτυχος*, i. 461 ; *δοῦρα* (*δόρυ*), ii. 135.

Also the following irregular forms may be noticed :—

	<i>υῖός.</i>	
<i>V.</i>	<i>υῖέ,</i> ii. 23.	
<i>G.</i>		<i>υῖος,</i> ii. 230.
<i>D.</i>		<i>υῖι,</i> ii. 20.
<i>Dual.</i>		<i>υῖε,</i> ii. 863.
<i>Plur. N.</i>	<i>υῖέες,</i> ii. 568 ; <i>υῖες,</i> i. 162.	
<i>A.</i>	<i>υῖέας,</i> ii. 693 ; <i>υῖας,</i> ii. 193.	

So *ναῦς* has both *ε* and *η* : *ηός,* ii. 358 ; *ηῖ,* ii. 293 ; *νέες,* ii. 509 ; *ηῶν,* ii. 493, and *νεῶν,* ii. 587 ; *ηυσί,* i. 179 ; and *ηεσσί,* i. 71 ; *νέας,* i. 487 ; and *νῆας,* i. 428.

Again from *άνήρ* we find the more regular form *άνήρες,* etc., i. 262.

5. THE ADJECTIVES.

These have been to a great extent dealt with above : we may, however, notice a few peculiarities.

- a.* Fem. of *-ύς, -έα* for *-εία* : as *ώκέα,* ii. 790.
- b.* Acc. masc. of *-ής, -έα* (contracted) : as *δυσκλέα,* ii. 115.
- c.* *πολύς* has both stems [*πολυ-* (*πολεF-*) and *πολλό-*] more fully than in Attic : thus *πολλόν,* i. 90 ; *πολέες,* ii. 610 ; *πολέας,* i. 559. The fem. is, as in Attic, from stem *πολλο-*.
- d.* *-εα* for *-υν* sometimes : as *εὔρέα.*
- e.* Homer has several varieties of compar. and superl. : see notes.

Thus, in these books : *γλυκίων,* ii. 453 ; *ρίγιον,* i. 325 ; *ελέγχιστος,* ii. 225 ; *πλέας* (for *πλέονας*), ii. 129 ; *χερείων,* i. 114 ; *χειρότερος,* ii. 248 ; *ὀπλότερος,* ii. 707 ; *νεάτατος* (*νεότατος*), ii. 824.

- f.* Adj. have sometimes two instead of three terminations
Thus, *ιφθίμους ψυχάς,* i. 3.

6. THE PRONOUNS.

- a. The varying forms of the Personal Pronouns will be best exhibited by a table, giving those which differ from the Attic:—

	<i>I.</i>	<i>Thou.</i>	<i>He.</i>
<i>N.S.</i>	<i>ἐγών</i> , ii. 73.	<i>τύνη</i> .	
<i>G.</i>	<i>ἐμέο</i> , <i>ἐμεῦ</i> , i. 88.	<i>σέο</i> , <i>σεῦ</i> .	<i>ἑο</i> , ii. 239; <i>εἰο</i> .
	<i>ἐμεῖο</i> , i. 174;	<i>σεῖο</i> , <i>σέθεν</i> ,	<i>ἑθεν</i> , i. 114; <i>εῦ</i> .
	<i>ἐμέθεν</i> , i. 525.	i. 180.	
	<i>μεν</i> , i. 37 (<i>enclit.</i>)	<i>τεοῖο</i> .	
<i>D.</i>		<i>τοι</i> , i. 39.	<i>εοῖ</i> .
<i>A.</i>			<i>ἐέ</i> , <i>μιν</i> , i. 201.
<i>Dual. N.A.</i>		<i>σφῶϊ</i> , i. 336.	<i>σφωέ</i> , i. 8.
<i>G.D.</i>		<i>σφῶϊν</i> , i. 257.	<i>σφωῖν</i> , i. 338.
<i>Plur. N.</i>	<i>ἄμμες</i> .	<i>ῥμμες</i> , i. 274.	
<i>G.</i>	<i>ἡμέων</i> , <i>ἡμείων</i> .	<i>ῥμέων</i> , <i>ῥμείων</i> .	<i>σφέων</i> , <i>σφείων</i> , <i>σφῶν</i> .
<i>D.</i>	<i>ἄμμι</i> , i. 384.	<i>ῥμμι</i> .	<i>σφιν</i> , i. 73.
<i>A.</i>	<i>ἡμέας</i> , <i>ἄμμε</i> .	<i>ῥμέας</i> , <i>ῥμμε</i> .	<i>σφέας</i> , ii. 96; <i>σφείας</i> , <i>σφῶς</i> , <i>σφε</i> .

b. Possessives—

Homer also uses *τεός*, 'thine,' i. 138; *ἄμός*, 'ours,'
ῥμός, 'yours,' *σφός*, 'theirs,' also *έός*.

- c. *τις* makes in gen. *τέο*, ii. 225; *τεν*, ii. 388: dat. *τέφ*:
gen. and dat. plur. *τέων* and *τέοισι*.

We find *δοστις* and *δοτις*, n. *δοτι*, i. 294; g. *δοττεο*,
δοτεο; d. *δοτέφ*; a. *δοτινα*: plur. g. *δοτέων*; d. *δοτέοισι*;
a. *δοτινας*; neut. *δοσσα*, i. 554.

- d. For article, demonstrative and relative, see Syntax
notes, page 33.

- e. *δοσος* and *τόσος* (and the words formed from them) are
written with double σ: as *δοσσον*, i. 186; *τόσσσα*, ii. 25;
τοσσαῦτα, ii. 328.

7. NUMERALS : ADDITIONAL FORMS.

'one,' fem. ἓα, ἱῆς, ἱῆ.	'first,' πρῶτιστος, i. 105.
'two,' δύο, δισί, δισοί.	'second,' δεύτερος.
	'third,' τρίτος, i. 252.
'four,' τέσσαρες.	'fourth,' τέτατος.
	'seventh,' ἑβδόματος.
'twenty,' εἰκοσί, i. 309.	'eighth,' ὀγδότος.
	'ninth,' ἐνάτος, ii. 295.
	ἑνάτος, ii. 313.

8. VERB.

General Observations.

- a. The *Augment* is optional, being omitted or retained according as the metre requires it: as ἔθηκε, i. 3; τεύχε, i. 4. Words with digamma at the beginning had the augment syllabic, of course; and often kept it, as ἐάγη: see p. 49, on the Digamma, and i. 286.

The lengthening effect of the liquid on vowels (see i. 233) has caused the Augment to stand as a long syllable, when required, in such words as ἔλαβε, ἔμαθε: whence they are spelt with the liquid doubled, ἔλλαβε, ἔμμαθε.

- b. Among the *Personal Endings* we may notice in Homer
 -αται, -ατο for -νται, -ντο: as εἰρύαται, i. 238; ἐφθίατο, i. 251; κεχαροίατο, i. 256; σχοίατο, ii. 98; μνησαίατο, ii. 492; εἶατ' (ἦνται), ii. 137, etc.
 -εν for -ησαν: as ἤγερεν, i. 57; τράφεν, i. 251; ψικηεν, ii. 668.
 -εν for -εσαν: as ξύνιεν, i. 273.
 -αν for -ησαν (from stems in -α-): ἔβαν, i. 391; ἔσταν, ii. 286.
 2d sing. Med. uncontracted: as κέλειαι, i. 74; δυνήσαι, i. 241; νέηαι, i. 32; ἔπλεο, i. 418; σύνθεο, i. 76; γνώσειαι, ii. 367, though it may remain contracted, as μετατρέπη, i. 160, γνώσῃ, ii. 365.
 -σθα for -ς in 2d pers.: ἔφησθα, i. 397.

- c. The σ of the Weak Aorist (I aor.) and fut. is constantly doubled in all moods : as καλέσσατο, i. 54 ; ἄμωσσαν, i. 76 ; τελέσση, i. 83 ; λασσάμενοι, i. 100 ; ἀπόλεσσαν, i. 268 ; νεμέσσηθεν, ii. 223 ; ἐσσόμενος, ii. 119.

- d. A constant tendency to *Assimilation* of vowels ; the most important cases are the following, chiefly occurring in verbs in -αω :—

For -αι : ἀσχαλά, ii. 293 ; περάαν, ii. 613.

„ -αε : ἀγοράασθε, ii. 337 ; φάανθεν, i. 200.

„ -αο : λαμπετόωντι, i. 104 ; ἐστιχόωντο, ii. 92 ; βοόωντες, ii. 97.

„ -αω : ὀρόω.

So when two long vowels or diphthongs are made out of one :—

For -η : κρήνρον, i. 41 ; ἀνήη, ii. 34.

„ -αι : ἐκράαινε, ii. 419.

„ -ω : δώωσι, i. 137 ; γνώωσι, i. 302.

Also consonants, as κάππεσον, i. 593 (κατεπεσ-), κακείοντες (κατακ-), i. 606 ; and κὰδ δέ (κατὰ δέ), ii. 160.

- e. *Reduplication* is common in Strong Aorists : as

πιθ- πεπίθοιμεν, i. 100.

τυκ- τετύκοντο, i. 467.

τλα- τέτλαθι, i. 586.

καμ- κεκάμω, i. 168.

ταγ- τεταγών, i. 591.

λαθ- ἐκλέλαθον, ii. 600,

and irregularly.

ἐνιπ- ἥνιπαπε, ii. 245.

So also really, ἔειπον,

i. 286 ; ii. 294.

- f. *Syncopated* Strong Aorists are common : i.e. Aorists formed by adding the termination straight to the stem, without any connecting vowel : as

ἀλτο, i. 532 ; δέκτο, ii. 420 ; δέχθαι, i. 23 ; δέγμενος,

ii. 137 ; ὤρτο, i. 599 ; ἐπέπιθμεν, ii. 341.

Also when the syncope (elision of vowel) occurs in the stem itself : as

ἔπλετο (πελ-), ii. 480 ; ἀγρόμενος (ἀγερ-), ii. 481 ;

ἔγρετο (έγερ-), ii. 41.

g. Contracted Verbs

in *-έω* are mostly left open, though the contractions are used when required: as *κοτίοντος*, i. 180; *ἀφαιρείται*, i. 181; *στυγέη*, i. 186; *χραισμεῖν*, i. 242; *κρατείειν*, i. 288.

in *-άω* are either contracted mostly, as *ῥᾶτο*, i. 35, *όρᾶτο*, i. 198, or open, and vowels assimilated. See (*d*).

in *-όω* are also generally contracted, though not always.

Other verbs where contracted in Attic are found open in Homer, as *έρέω*, i. 76; *μύγέωσι* (aor. pass. subj.), ii. 475.

*The Moods.**h. The Imperative.*

The old termination *-θι* (which in Attic is confined to Verbs in *-μι* and Passives) is in Homer found in many Verbs: as *κλῦθι*, i. 37; *τέλθαθι*, i. 586.

i. The Subjunctive: observe the following peculiarities:—

The suffix *-μι* (the older form) is found in the first person of some Subjunctives: as *έθελωμι*, i. 549.

The Verbs in *-μι* make *subjunctive* in extended forms with *ει-* or assimilated *η-* or *ω-*: as *κίχλειω*, i. 26; *έρείομεν* (for *έρωμεν*), i. 62; *δώωσι*, i. 137; *γνώωσι*, i. 302; *άνήη*, ii. 34.

The long *η-* or *ω-* of the subjunctive is often found short. This is very puzzling to the beginner, as the subjunctive thus loses its distinguishing mark; and I will therefore give all the examples that I can find in these books:—

- | | |
|----------------------------------|---|
| 1 Pers. <i>έρείομεν</i> , i. 62. | 1 Pers. <i>έγείρομεν</i> , ii. 440, and <i>ἵομεν</i> . |
| <i>έρύσσομεν</i> , i. 141. | <i>κίχῃσομαι</i> , ii. 258, <i>μυθήσομαι</i> , ii. 488. |
| <i>είδομεν</i> , i. 363. | |
| <i>Ἰασόμεσθα</i> , i. 444. | 2 Pers. <i>μίσγεται</i> , ii. 232. |
| <i>θωρήξομεν</i> , ii. 72. | 3 Pers. <i>βούλεται</i> , i. 67. |
| <i>προσαμύνομεν</i> , ii. 238. | <i>χώσεται</i> , i. 80. |

To the third pers. sing. of the subjunctive is added sometimes the older suffix *-σι* (as *-μι* to 1st pers.): as *δῶσι* (3 sing.), i. 129; *δῶησι*, i. 324; *ἐθέλησι*, i. 408; *νείκειησι*, i. 579.

k. The Infinitive.

For inf. in *-ειν* we find in Homer *-εμεν* and *-έμεναι*: as *δικάζεμεν*, i. 542; *ἐριζέμεναι*, i. 277; *ἀλεξέμεναι*, i. 590; *ἐλθέμεναι*, i. 151.

For contracted inf. in *-εῖν* is found *-ῆναι*: as *φορῆναι*, ii. 107.

For inf. in *-ναι* or *-έναι* is found *-μεν* and *-μεναι*: as *ἔμμεναι* (*εῖναι*), i. 117; *γνώμεναι*, ii. 349; *ἵμεν*, i. 170; *μεθέμεν*, i. 283; *ὁμοιωθήμεναι*, i. 187.

l. Participles.

Sometimes are found perfects with *ω-* for *ο-*: as *τετραγῶτας*, ii. 314.

Strong perfect participles are frequent: as *πεφυνῖα*, i. 513.

Anomalous forms occur: as *κεκληγῶς*, ii. 222; *ἀμφι-αχῦῖα*, ii. 316.

m. It will be a help to the learner to set down some of the commoner Homeric forms of the irregular verbs which occur in these books.

εἶμι, 'to be.'

2 pres. ind. *ἔσσι*, i. 176; 3 plur. *ἔασι*, ii. 125.

imp. *ἔην*, ii. 217; 3 plur. *ἔσαν*, i. 267.

ἦεν, i. 593; pres. part. *ἑών*, i. 70.

fut. *ἔσεται*, i. 211; fut. past. *ἔσσόμενος*, ii. 119.

ἔσσειται, ii. 393; inf. *ἔμμεναι*, i. 117.

ἔσσεται, i. 573. subj. *ἔω*, i. 119.

εἶμι, 'go.'

impf. *ἦε*, i. 307; 3 pl. *ἴσαν*, i. 494 (also, *ἦιον*, *ἦισαν*).

subj. *ἴομεν*, ii. 440.

inf. *ἵμεν*, i. 170.

ἔημι, 'send.'

pres. 3 sing. *ἔει*, ii. 752; part. *ἔηκα*, i. 8.

impf. 3 sing. *ἔει*, i. 25.

βαίνω, 'go.'

3 sing. weak aor. act. *βῆσε* (transitive), i. 310 ; mid. *ἐβήσετο*, i. 428.

3 plur. strong perf. *βεβάασι*, ii. 134 ; plup. *βέβασαν*, ii. 720.

3 plur. strong aor. *ἔβαν*, i. 391.

ἵστημι, 'set.'

3 plur. strong aor. *ἔσταν*, ii. 286.

perf. (strong) part. *ἐσταότες*, ii. 170, 320.

οἶδα, 'know.'

1 plur. *ἴδμεν*, ii. 252 ; part. dat. f. *ἰδυίῃ*, i. 365.

3 sing. plup. *ἤδεε*, ii. 832.

ἔρχομαι (*ελθ-*), 'come.'

strong aor. *ἤλυθον*, i. 152 ; perf. *ἐλήλουθας*, i. 202.

ῥημί (old verb), 'say.'

impf. *ῥη*, i. 219, etc.

οἶω, 'think,' i. 558 ; *οἶομαι*, i. 561.

And a few isolated forms : *ἴξε* (*ικ-*), ii. 667 ; *ᾔφελλε* (*ὀφειλ-*), i. 353 ; *πτάμενος* (*πετ-*), ii. 71 ; *ᾔχωκα*, ii. 218 ; *μέμασαν* (*μα-*), ii. 862 ; *τετρήχει*, ii. 95 ; *ἔτμαγεν* (*τεμ-*), i. 531 ; *αἶδομαι*, i. 331.

9. PREPOSITIONS.

The following variations appear in Homer :—

ἐν : *ἐν*, *ἐνί*, *εἰνί*.

ἔνεκα, i. 152. *εἵνεκα*, i. 174.

πρόσθε is also used as a preposition, ii. 359.

πρός : *πρὸτί*, *ποτί*, i. 245.

ὑπό : *ὑπαί*.

παρά : *παρά*, ii. 700.

ὑπέρ : *ὑπείρ*, ii. 426.

πέραν : *πέρην*, ii. 536 (orig. acc. = 'to the farside of').

10. CHANGES OF SOUND IN HOMERIC DIALECT.

-ει- for -ε- frequent : *πνεύοντος* (*πνε-*), ii. 536 ; *νεί-ατος*, ii. 824 ; *τελεί-ω*, i. 5 ; *νικεί-ησι*, i. 579 ; *νικεί-εσκε*, ii. 221 ; *εἴ-ρομαι*, i. 550 ; *εἰάω*, ii. 132 ; *εἵνεκα*, i. 174.

η- for α- frequent : (1.) pure η was always μ in Attic, and so we find ἀρήτηρ, i. 11 ; πάτηρ, etc. (3.) α. ; λητήρ, ii. 732 ; πρήξαι, i. 562 ; πείρησαι, i. 302 ; ii. 73, etc.

(2.) A heightened α : as ἔμπης, i. 562 ; ἡμαθοεῖς, ii. 77 ; ἡνεμόεις, ii. 606 ; ἡγαθέη, ii. 722.

ε- added (1.) at beginning : εἰκόσι, i. 309 ; εἰσάμενος, ii. 22 ; ἔργει, ii. 845 ; εἰσας, i. 306, etc.

(2.) Before termination : ἀδελφε-ός, ii. 409 ; μαχε-ομαι, i. 272 ; ἐρέ-ομαι, i. 232 ; κενε-ός, ii. 298.

ῆιον for εῖον : as ii. 506, Ποσιδήιον.

ου- for ο- ; as Οὔλυμπος, i. 44 ; νοῦσος, i. 10, etc.

All the other changes of any importance are remarked upon in the notes.

SYNTAX.

11. THE ARTICLE, DEMONSTRATIVE, AND RELATIVE.

In order to understand the Homeric use of the above parts of speech, it is necessary to go a little into the question of the order in which they naturally arise. The subject, however, is interesting, and not really difficult even for the youngest learner to understand.

In the earliest stage of language the demonstrative alone exists ; it does the work of the other two as well as its own ; and of the third personal pronoun also. In the primitive language, they say not 'the man,' but 'that man ;' *he* is 'that one : ' the article does not exist apart from the demonstrative.

Again, they do not say, 'I killed that man, *who* struck me,' but 'I killed that one, that one struck me.' In other words, the two clauses are both of them *independent* statements ; not one independent clause, and one relative or dependent. As time goes on, however, the connection of two such clauses becomes closer ; the dependence of the second on the first gradually comes to be felt ; and the demonstrative slowly acquires a secondary use and meaning, viz., that of a relative proper. In the same way, the

emphasis of the demonstrative before nouns gets worn away; the strong 'that' becomes the slighter and weaker 'the;' and the demonstrative acquires another secondary meaning, viz., that of an article.

It is thus common to find in language Articles or Relatives either the same words as Demonstrative, or developed out of them. In English, 'the' is from the same origin as 'that,' a worn-out form of it in fact; while 'that' is still used relative. Thus we say, '*that* man *that* I met in the town is here;' or to recur to our first example, 'I killed *that* man, *that* struck me.' So in German, 'der' is still used for all three. In French, the personal 'il' and the article 'le' both come from the Latin demonstrative 'ille.'

In the Homeric use of δ , η , $\tau\acute{o}$, we have an exact illustration of this fact of language. This word still retains its original demonstrative meaning, 'that one,' or 'he' (which are not really distinct); and at the same time, the other uses of the simple article 'the,' and the relative 'that' or 'which' have been added to it. In later Greek, as regularly happens in the progress of language, the distinctions are more clearly marked; the relative $\delta\varsigma$ (also originally demonstrative, and existing in Homer as a relative side by side with δ , η , $\tau\acute{o}$) is alone used for relative, and the demonstrative $\alpha\upsilon\tau\omicron\varsigma$, $\delta\delta\epsilon$, and $\epsilon\kappa\epsilon\iota\omicron\nu\omicron\varsigma$ usurp the place of δ , η , $\tau\acute{o}$ for that purpose. But even in later Greek, as we shall see, there are traces still left of the original state of things.

All this will become quite clear with the aid of some illustrations.

- (1.) We have in i. 407, $\tau\omega\nu\ \nu\hat{\nu}\ \mu\epsilon\nu\ \mu\eta\acute{\eta}\sigma\alpha\sigma\alpha$, 'of *those* things now putting him in mind;' where $\tau\omega\nu$ is clearly *demonstrative*.
- (2.) i. 36, . . . $\acute{\alpha}\nu\alpha\kappa\tau\iota\ \tau\acute{o}\nu\ \eta\acute{\nu}\kappa\omicron\mu\omicron\varsigma\ \tau\acute{\epsilon}\kappa\epsilon\ \Lambda\eta\tau\acute{\omega}$, 'to the king *whom* fair-haired Leto bare;' where $\tau\acute{o}\nu$ does the work of a *relative*.
- i. 125, $\alpha\lambda\lambda\acute{\alpha}\ \tau\acute{\alpha}\ \mu\acute{\epsilon}\nu\ \pi\omicron\lambda\acute{\iota}\omega\nu\ \epsilon\zeta\epsilon\pi\acute{\rho}\alpha\theta\omicron\mu\epsilon\nu\ \tau\acute{\alpha}\ \delta\acute{\epsilon}\delta\alpha\sigma\tau\alpha\iota$ (where the two are combined), 'but *what* spoil we took from the cities, *that* has been divided.'

So again, with slightly less demonstrative emphasis, the word becomes a mere pronoun.

- (3.) δ γάρ, 'for *he*,' i. 9; $\tau\eta\nu$ δ', 'and *her*,' i. 29.

$\text{o}\iota$ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὅκα, ii. 444.

'*they* proclaimed it, and *they* (the people) gathered quickly.'

- (4.) Still more slight is the stress upon it when a substantive is added afterwards, as

$\tau\alpha$ δ' ἐπώχετο κῆλα θεοῖο, i. 383,

'they came flying, shafts of the god.'

This is called the attributive use of the article, and from this to the proper article ($\tau\alpha$ κῆλα, 'the shafts') is a very short step.

- (5.) This we find, e.g. i. 54, $\tau\eta$ δεκάτῃ, 'on the tenth day.'

It is to be noticed that the usage (3.) is found even in later Greek familiarly. δ δέ, 'but *he*,' at the beginning of clauses is extremely common; so is the antithetic use, $\text{o}\iota$ μὲν . . . $\text{o}\iota$ δέ, for 'some . . . and others.' We find also other expressions in colloquial Greek of the later date pointing to the same demonstrative origin, as, for example, $\tau\omicron$ καὶ $\tau\omicron$ ό, 'this, that, and the other.' The demonstrative meaning of $\delta\varsigma$ is also retained in the phrases, η δ' $\delta\varsigma$, $\delta\varsigma$ δ' ϵ φη, 'said *he*.'

The use of $\delta\varsigma$ (usually relative in Homer) is really demonstrative in ii. 872; see note.

The Relative and Oblique Interrogative as Conjunctions.

It is easy to see that these pronouns may slip into a conjunction, as we say $\tau\iota$ $\delta\rho\alpha\varsigma$ for 'why do you do it?' $\alpha\gammaανακτ\omega$ $\delta\tau\iota$ $\delta\rho\alpha\varsigma$, 'I am angry *why* you do it,' naturally slipping into 'I am angry *because* you do it.' Hence we get the common conjunction, $\delta\tau\iota$, 'because,' or 'that.' Homer uses δ (or, what is the same, δ $\tau\epsilon$) in this way, $\chi\omega\delta\mu\epsilon\nu\omicron\varsigma$ δ τ ', 'angry that,' i. 244.

12. ON THE USE OF $\alpha\upsilon$ OR $\kappa\epsilon$.

These two particles are exactly equivalent in meaning, and as they are used in Homer quite indifferently one for the other, we will treat of them together.

(1.) They are no doubt originally from demonstrative stems, used adverbially (like *hic*, *ibi*, *ἐνταῦθα*, *τότε*, and a host of other words), and mean 'there,' 'then,' 'so.'

α. It is natural to all languages, when a conditional sentence is constructed, to have some such particle in the second part or apodosis. Thus, suppose we say, 'If he were to hear, he would rejoice' (where the *if*-clause is called protasis, the other or principal clause the apodosis), it is natural in the apodosis to insert some adverb meaning 'then,' 'in that case,' to mark the connection of the conditional statement ('would rejoice') on the condition ('If . . . hear'). In English we might say, 'If he were to hear, *then* he would rejoice.' In Greek this would be *εἰ πύθοιτο, χαίροι ἄν*, and the *ἄν* occupies exactly the place of the '*then*' in English. (The Germans again use '*so*' in this way.)

In this way *ἄν* (and *κε* in Homer) came to be used as the common sign of conditional sentences; and naturally also in those sentences of the same form, which have no actual condition expressed, where the use is called potential.

β. Another and quite distinct use of *ἄν* is that in which it is added to all kinds of relative pronouns and conjunctions, to make them *indefinite* in meaning. If we say, 'he rejoices *who* hears it,' we refer to one *definite* person. But if we say, 'Whosoever hears it, he rejoices,' we refer to *any* of a number of people; the relative has become *indefinite*. Now, as we add *-so*, *-ever* to *who* in English to make it indefinite, the Greeks added *ἄν* or *κε*: and the two sentences would be *χαίρει, ὃς ἀκούει*, and *ὃς ἄν ἀκούῃ, χαίρει*. (In the latter the Greeks used the subjunctive to denote the indefiniteness, just as in English we can also say, 'whosoever may hear it.') So exactly with conjunctions: 'when,' 'how,' are *definite*; 'whenever,' 'how-

ever,' *indefinite*; and in Greek we have $\delta\tau\epsilon$, $\acute{\omega}\varsigma$ for the first, $\delta\tau\alpha\nu$, $\acute{\omega}\varsigma \delta\nu$ for the second.

Note.—We should note one point about the Greek usage in which a distinction was made that we do not make. When speaking of present or future, they used the relative with $\delta\nu$, and the subjunctive, as above, $\delta\varsigma \delta\nu \acute{\alpha}\kappa\omicron\upsilon\eta$, $\chi\alpha\acute{\iota}\rho\epsilon\iota$; when speaking of the past they used the optative (regularly employed as the past subjunctive—see below), but *did not use* $\delta\nu$. Thus, 'whoever heard, rejoiced,' was in Greek, $\delta\varsigma \acute{\alpha}\kappa\omicron\upsilon\omicron\iota$, $\tilde{\epsilon}\chi\alpha\iota\rho\epsilon\nu$.

c. Another use of $\delta\nu$ is the compound $\acute{\epsilon}\alpha\nu$ (or $\epsilon\acute{\iota} \kappa\epsilon$) or $\eta\nu$ in the protasis of the condition. This is really a special case of (b.), for $\epsilon\acute{\iota}$ is properly a relative word. (This is easily seen by looking at the sentence $\chi\alpha\acute{\iota}\rho\omicron\iota \delta\nu$, $\epsilon\acute{\iota} \pi\acute{\upsilon}\theta\omicron\upsilon\tau\omicron$, which originally meant 'he would rejoice *in-that-case in-which* he might learn.') So $\acute{\epsilon}\alpha\nu$ is originally the indefinite form of $\epsilon\acute{\iota}$, and $\acute{\epsilon}\alpha\nu \pi\acute{\upsilon}\theta\eta\tau\alpha\iota$, $\chi\alpha\acute{\iota}\rho\epsilon\iota$ meant properly as we say, 'in case he hears, he rejoices.'

d. Another use we may mention which stands by itself. In *final* sentences (expressing purpose, 'in order that'), just as in English we say, 'that perchance you may hear,' the Greeks sometimes added $\delta\nu$ to the final conjunction. Thus, they would say, $\acute{\omega}\varsigma \delta\nu \acute{\alpha}\kappa\omicron\upsilon\eta\varsigma$, $\delta\pi\omega\varsigma \delta\nu \acute{\alpha}\kappa\omicron\upsilon\eta\varsigma$. Here, too, the $\delta\nu$ is not used with optative.

(2.) So far we have described the usage of the later or developed Greek syntax; and it remains to see how in the primitive speech of Homer the usage differed.

a. In the later Greek in conditional sentences there were only two uses of $\delta\nu$: with the optative ($\chi\alpha\acute{\iota}\rho\omicron\iota \delta\nu$, 'he would rejoice') and with the past indicative ($\acute{\epsilon}\chi\alpha\rho\eta \delta\nu$, 'he would have rejoiced').

Homer's use is much more varied: I will give them all, and mark † those which are not proper Attic usages.

- † (1.) It is found with the *future indicative*—
 i. 139, ὁ δὲ κεν κεχυλώσεται,
 ‘and he will (or would) then be angry.’
 So i. 175, 523 ; ii. 229.
- † (2.) With the *subjunctive* (see below)—
 i. 137, ἐγὼ δὲ κεν αὐτὸς ἔλωμαι,
 ‘I myself would take it’ (or ‘will take it’).
 So i. 184, 205 ; ii. 238, 488.
- (3.) With the *optative* (as in later Attic)—
 i. 100, τότε κεν πεπίθοιμεν,
 ‘then we should hearken.’
 i. 255, ᾗ μιν γηθήσῃ Πρίαμος,
 ‘surely Priam would rejoice.’
 So i. 64, 232, 272, etc., see optative below.
- (4.) With *past indicative* (as in later Attic)—
 ii. 155, ἔνθα κεν . . . νόστος ἐτύχθη,
 ‘Then the return would have been accomplished.’
- (b.) So again Homer uses κεν with relatives and conjunctions exactly as in Attic—
 i. 139, ὃν κεν ἴκωμαι : i. 294, ὅττι κεν εἴπῃς.
 So εὐν’ ἄν, i. 242 ; ἐπὴν, i. 168 ; ὥς ἄν, ii. 139 ;
 εἰς ὃ κεν, ii. 332, etc.
- (c.) And with εἰ : εἰ κε μὴ δώωσι, i. 137. So i. 128, 166, 207, etc. But also † Homer uses εἰ κε with *optative*—
 ii. 123, εἴπερ γάρ κ’ ἐθέλοιμεν,
 ‘even if we were willing.’
 ii. 597, εἴπερ ἄν αὐταὶ Μοῦσαι αἰδοῖεν,
 ‘even if the Muses themselves were to sing.’
- (d.) And in final sentences—
 i. 32, σαώτερος ὅς κε νέηαι,
 ‘that thou mayst go more safe.’

The learner will understand the subject more fully when the next section, on the Moods, has been read. But it was thought that it would be easier and clearer to take κε and ἄν first.

13. SUBJUNCTIVE AND OPTATIVE.

Another respect in which the syntax of Homer differs from the later Greek is in the use of the subjunctive and optative moods. It will be seen that the same difference as before has been observed is here also to be found ; namely, that the language being in its primitive state, there is greater variety and freedom in the usage, less regularity and precision.

We will begin with the general remark that these two moods are really one : the optative merely being a remoter form of the subjunctive, just in the same sense in which in English 'might' is used as a remoter form of 'may.'

It will be better to take the subjunctive first by itself, then the optative by itself, and then we will give, as a summary of what has been said, a general scheme of the moods, including them both.

It will tend to clearness if we mark, as before, with a † those usages which are not found in the Attic or later literary Greek.

(1.) *Hortative*—

The subjunctive is used as the mood of advising, forbidding, etc.

i. 26, μή σε κίχῃω, 'let me not find thee.'

i. 62, ἄγε μάντιν ἐπέλομεν, 'Come, let us ask a seer.'

So i. 141 ; ii. 139, 296, 436, 440.

In this use ἄγε or φέρε is constantly (and naturally) prefixed.

† (2.) *Potential*—

The subjunctive is used also as a principal verb, with reference to something that is to come, in a sense very near the *future*, but expressing rather the *possible* or the *likely* than a confident prophecy of what will be.

In this use we find it sometimes with, and sometimes without κε or ἄν.

† Without *κε* : i. 262, οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,

‘I never yet saw such men, nor can I see them.’

† With *κε* : i. 184, ἐγὼ δέ κ’ ἄγω Βρισηίδα,

‘I will (or may) take off Briseis.’

i. 205, τὰχ’ ἄν ποτε θυμὸν ὀλέσση,

‘perchance he may lose his soul.

So also i. 137, 324 ; ii. 488.

It is clear that when a condition is added to this, as in i. 137, etc., it becomes the apodosis of a conditional sentence (see on *ἄν*, p. 37 (2.) a.), and need not therefore be classed separately for that.

(3.) *Deliberative or Dubitative*—

Another character is given to the subjunctive, closely allied to both the last two uses, when it is employed interrogatively. One may ask ‘what may be,’ either in the sense ‘what ought to be,’ as τί δράσω ; ‘what must I do ?’ [the interrogative of (1.)] ; or in the sense ‘what is likely to be ?’ as τί γένοιμαι ; ‘what is to become of me ?’ [the interrogative of (2.)]. These both occur in Homer, and are perhaps best classed together as Dubitative ; but, strictly speaking, they differ as (1.) and (2.) differ, and only the first occurs in later Attic Greek.

i. 150, πῶς τίς τοι πείθεται,

‘how can any hearken to thee ?’

ii. 3, μερμήριζε . . . ὥς Ἀχιλλῆα τιμῆσση,

‘he pondered . . . how to honour Achilles.’

(4.) *Final*—

The subjunctive is also used, as in most languages, to express purpose both with and without a *κε* or *ἄν* attached to the conjunction (only ὥς or ὅπως has it).

Without *κε* : i. 118, ὅφρα μὴ οἶος ἀγέραςτος ἔω,

‘that I may not alone be without a gift.’

ii. 232, ἵνα μίσγεται ἐν φιλότῳ,

‘that thou mayest be wedded in love.

With *κε* : i. 32, *σαώτερος ὥς κε νέηαι*,
'to go back safer.'

This is so common that it is not worth while to enumerate examples.

† *Note*.—One loose, but convenient, use of the subjunctive occurs, ii. 233 [*ἵνα μίσγῃαι ἐν φιλότῳ*], *ἦν τ' αὐτὸς ἀπόνοσφι κατίσχει*, '(a woman), in order that thou mayest be wedded in love to her, and whom thou mayest keep to thyself apart,' where the relative clause *κατίσχει* continues on the *purpose* from the principal clause *μίσγῃαι*. The *ἵνα* in the first makes it quite smooth and easy to use the relative clause final, though in Attic Greek this meaning in a relative sentence was always given by the future. See note on the passage.

5.) *Fear, Precaution, Misgiving*, etc., with *μή*—

This is closely allied to the last ; the notion of Purpose shading off into the notion of doing something *lest*, taking care *lest*, fearing *lest*.

i. 522, *ἀπόστιχε μή σε νοήσῃ Ἥρη*,
'depart, lest Hera see thee.'

i. 587, *ἀνάσχεο μή σε ἴδωμαι*,
'bear it, lest I see thee.'

i. 28, *μή νύ τοι οὐ χραίσμῃ*, 'lest it avail thee not.'
So *fear*, i. 555, *δεῖδοικα . . . μή σε παρείπῃ*,
'I fear lest she persuade thee.'

So without verb expressed :

ii. 195, *μή τι χολωσάμενος ῥέξῃ*,
'(I fear) lest in wrath he do.'

i.e. 'perchance in wrath he may do something.'

(6.) *Indefinite*—

As explained above, the subjunctive is used with relatives and conjunctions (compounded with *ἄν* or *κε*) to express, not a special case, but a general class of cases. Homer, however, unlike Attic Greek, often dispenses with the *κε*. Thus—

† Without *κε* :

- (*Rel.*) i. 230, *δοτις σέθεν ἄντιον εἶπη*,
 'whoever speaks before thee.'
 i. 543, *δοτι νοήσης*, 'whatsoever thou thinkest.'
 And i. 554, 527.
 (*Conj.*) i. 163, *δοποτ' Ἀχαιοὶ ἐκπέρσωσι*,
 'whenever . . . they sack.'
 i. 82, *δοφρα τελέσση*, 'until he accomplish.'
 And i. 80 ; ii. 395 ; ii. 782.

With *κε* :

- (*Rel.*) i. 218, *ος κε . . . ἐπιπείθεται*, 'whoever obeys.'
 i. 139, *ον κεν ἴκωμαι*, 'whomsoever I meet.'
 So ii. 229, 346, 390 ; i. 294.
 (*Conj.*) i. 168, *ἐπὴν κεκάμω*, 'whenever I am weary.'
 i. 242, *εὐτ' ἂν πίπτωσι*, 'whenever they fall.'
 ii. 139, *ὡς ἂν ἐγὼν εἴπω*, 'according as I say.'
 So i. 510, 567 ; ii. 34, 228, 332, 397, 475.

† *Note (a.)*—A special loose use of this occurs in ii. 366, where the form of the sentence is really oblique question—

*γνώση ἔπειθ' ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν,
 ἦδ' ὅς κ' ἐσθλὸς ἔησι,*
 'Thou shalt know then who of leaders and
 people is bad, and who may be good,' the
 indefiniteness being quite natural in the place.

Note (b.)—Another special use of the indefinite subjunctive is (also most naturally) in *similes*; as it describes a specimen case chosen out of a number—

ii. 475, *ὥς τ' αἰπόλια . . . ρεῖα διακρίνωσι*,
 'as the goatherds (may) easily discern
 the flocks.'

So ii. 147, which, however, has *δοτε*.

(7.) *Conditional (Protasis)*—

It was explained above (note on *δν*, *c.*) how the conditional *εἰ* is naturally developed out of the relative ; so that this class is really allied to (6.) In

Attic we have always *ἐάν* with subj. Homer often dispenses with *ἄν*.

† Without *κε* or *ἄν* :

i. 81, *εἴπερ . . . χόλον καταπέψῃ*,
'if he nurse his wrath.'

i. 340, *εἴ ποτε χρεῖ᾽ ἐμείο γένηται*,
'if need arise of me.'

With *κε* :

i. 137, *εἰ δέ κε μὴ δώωσι*, 'if they do not give.'

i. 207, *αἶ κε πίθῃαι*, 'shouldst then obey.'

i. 166, *ἦν ποτε δασμὸς ἱκηται*, 'if a division come.'

So i. 128, 324, 364, 580 ; ii. 258.

Note.—Observe the natural use of this for 'if perchance,' 'in the hope that.'

i. 66, *αἶ κέν πως . . . βούλεται (βούληται)*,
'if perchance he will.'

So i. 408, 420 ; ii. 72, 83.

The Optative.

We shall find that the various uses of the optative correspond to those of the subjunctive, as follows of course from the connection between them stated above.

(1.) *Wish*—

The optative used by itself as a principal verb expressed a wish (as in English we say, 'O might the earth open for me !')

i. 18, *ὕμῖν μὲν θεοὶ δοῖεν*, 'may the gods give you !'

So i. 42 ; ii. 259, 340, 371, 418.

(2.) *Potential*—

Optative the same as subjunctive, only expressing a more remote likelihood ; instead of 'I may do it (or will),' meaning 'I might or should do it.'

i. 100, *τότε κεν πεπιθόμεν*, 'then we should hearken.'

i. 64, *ὅς κ' εἴποι*, 'one who might tell us.'

(From this last instance one sees at once how readily this use of the optative leads up to the indefinite.)

So i. 255, 250, 232, 272, 293, 301; ii. 29, 66, 81, etc.
This is the regular Attic use of the potential; but
besides this, Homer has no instance in these books.

† Optative without *κε* :

Od. iii. 231, *ῥεῖα θεός . . . σώσσει*,
'a god could easily save.'

(3.) *Dubitative or Deliberative*—

Just as in subjunctive; only when the principal verb is past the optative is used (as being *remote*) by the law of sequence.

ii. 687, *οὐ γὰρ ἔην . . . ὅστις ἡγήσατο*,
'There was no one who might lead.'

i. 191, *μερμήριξε . . . ἦ δ' γε ἀναστήσειε*,
'he pondered . . . whether he should rouse them up.'

(4.) *Final*—

Optative instead of subjunctive after past tenses in the principal verb.

ii. 280, *σιωπᾶν . . . ἀνῶγει . . . ὡς μῦθον ἀκούσειαν*,
'he bade them be silent to hear the word.'

(5.) *Fear, etc.*—

The usage is the same.

(6.) *Indefinite*—

As before, optative in past time.

ii. 188, *ὅντινα μὲν βασιλῆα κινήη . . . ἐρητύσασκε*,
'whatsoever king he met, he checked him.'

So 198, 215, 793 (in the last *ἕπποτε* practically = 'until').

(7.) *Conditional*—

εἰ and optative means 'if it should or might,' rather more *remote* likelihood than subjunctive.

i. 257, *εἰ πύθολατο*, 'if they should learn.'

So ii. 489, 780.

† But Homer also uses this same construction with *εἴ κε* (see *ἄν*).

ii. 123, *εἴπερ γάρ κ' ἐθέλοιμεν*, 'if we were willing.'

So i. 60; ii. 597.

Note (a).—Here also we have the other sense, 'if perchance,' 'to see it.'

No *ἄν*: ii. 98, *κήρυκες ἐρήτυον, εἴ ποτ' αὐτῆς σχοίαιτ'*,
'the heralds held them back, to see
if they might stay the noise.'

† With *κε*: i. 60, *εἴ κεν θάνατόν γε φύγοιμεν*,
'if perchance we might escape death.'

Note (b).—It may be remarked that the sequence is often irregular for the sake of expressing some particular change in the thought. The notes on these passages will make this point sufficiently clear:

i. 293, 343; ii. 3, 80, 261, 488.

14. SCHEME OF MOODS.

Subjunctive (near).

Optative (remote).

(1.) Desire or Advice—

ἄγε ἐρείοιμεν.

θεοὶ δοῖεν.

(2.) Potential—

† *a.* No *ἄν*: *οὐδὲ ἴδωμαι.*

† *ῥεῖα σαώσαι.*

† *b.* *ἄν*: *τάχ' ἄν ὀλέσση.*

τότε κεν πεπίθοιμεν.

(3.) Dubitative—

a. direct: *πῶς πείθεται;*

b. indirect: *μερμήριζε . . . μερμήριζε . . . ἥ ἀναστή-
σιν.*

(4.) Final—

a. No *ἄν*: *ἵνα μίσσεται.*

ἀνώγει . . . ὥς ἀκούσειαν.

b. *ἄν*: *ὥς κε νείηται.*

(5.) Fear—

δεῖδοικα . . . μὴ παρείπῃ.

(No instance in Books I., II.)

(6.) Indefinite—

† *a.* No *ἄν*: ὅττι νοήσης. ὄντινα κιχείη.*b.* *ἄν*: ὅν κεν ἴκωμαι.

(7.) Conditional—

† *a.* No *ἄν*: εἴ ποτε γένηται. εἰ πυθοίαιτο.*b.* *ἄν*: αἶ κε πίθῃαι. † εἴ κ' ἐβέλομεν.

Those marked † are not according to Attic usage. Only one example of each is given for clearness.

15. PARTICLES AND CONJUNCTIONS.

Besides the important particle *ἄν* there are other particles and conjunctions on which it may be useful to say a word. It will perhaps be best to arrange them alphabetically that they may be easily found.

αἶ, found in Homer for *εἰ*: i. 128, etc.

ἀλλά, 'but'; used in Homer also after *εἰ*, in the apodosis, for 'even though . . . yet.'

γε, properly 'at least,' and often so used to pick out a word with emphasis (*ἔγωγε*, 'I at least'): see i. 81 for a good instance of this. But like other enclitics, especially *τε*, in Homer it often is divested of meaning, and its use is chiefly metrical, expletive. This is certainly so in the common *οἶ γε*.

γε μὲν, see *μὲν*.

δέ, commonly used for 'and' in continued narrative (*τὸν δ' αὖτε*, etc.). Also in antithesis to *μὲν*: as i. 191, *τοὺς μὲν ἀναστήσειεν ὁ δ' Ἀτρεΐδην ἐναρίζοι*.

But we sometimes find *δέ* marking the principal verb, after a *dependent* clause: i. 193,

εἰὸς ὁ ταῦθ' ὥρμαινε . . . ἦλθε δ' Ἀθήνη.

δή is a *dramatic* particle, and originally meant 'there,' but has a great variety of uses: *ἄγε δή*, 'come then, come now'; *ναὶ δή* (i. 286), 'yea, verily' (slightly ironic); *ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο*, 'go, bid others thus,' i. 295 (scornful); with less meaning after

some words, *ὅτε δὴ, τότε δὴ* (i. 493-4), etc. But one meaning especially should be observed, where it suggests the *thoughts* or *words* of others: i. 109, . . . ἀγορεύεις, ὥς δὴ τοῦδ' ἔνεκα, 'Thou speakest, *saying forsooth* that,' etc.

εἰ δ' ἄγε, an elliptical but most natural phrase: 'but if thou wilt, then come,' i. 302, 524.

εἰ περ, special form of εἰ: in later Greek used in putting a case *which is the fact*, as Soph. *O. C.* 999, εἴπερ ζῆν φιλεῖς, 'if thou lovest life (as thou dost)'. In Homer (sometimes) 'even if,' 'even though,' i. 81; ii. 123, 597, etc.

ἕως, Epic form of ἕωρ, 'until,' 'whilst,' the short syllable lengthened and the long shortened.

ἔμπας (ἐν . . . πᾶς), 'in any case,' 'anyhow,' 'nevertheless,' ii. 297.

ἤ, ἤέ, 'or,' 'than.' Homer uses it also for 'whether,' ἤ με σαώσεις, i. 83; so where 'whether' is followed by 'or,' i. 190, 192; ii. 234, etc. Also for μάλλον ἤ, 'rather than,' σόον ἔμμεναι ἢ ἀπολέσθαι, i. 117.

The form ἤέ is Homeric, and has only the meaning 'or.'

ἦ, 'surely,' 'verily'; a common word.

ἦ δὴ, 'verily, I trow,' ii. 337; see δὴ.

ἦ μὴν, ἦ μέν, ἦ μάν, used generally in oaths or very strong affirmations: i. 77; ii. 291; ii. 370. For the three forms, see μέν.

καὶ μέν, see μέν.

καί . . . περ, 'even,' used with participles as we use 'though,' i. 217, καὶ μάλα περ κεχολωμένον, 'even though sore angered.' Homer uses these words separate, as he does with most particles; later they wrote *καίπερ*.

κε=άν, see above.

μέν, μὴν. These two words are different forms of the same, originally meaning (like so many particles) 'indeed,' 'verily.' μέν is the slighter form, and its

common use in Homer, as elsewhere, is in antithesis, μέν . . . δέ (see δέ). It is only used thus in later Greek (except in the compounds μέν δέ, μέν οὖν, μέντοι). But in Homer we find it in many phrases where afterwards only μήν was used :

ἦ μέν for ἦ μήν, see above.

καὶ μέν for καὶ μήν, 'and indeed,' 'and again,'
i. 269, 273.

οὐ μέν for οὐ μήν, 'not indeed,' i. 163, 603; ii. 233.

So οὐδὲ μέν for οὐδὲ μήν, i. 154; ii. 703, 716.

γε μέν for γε μήν, 'however,' ii. 703, 716.

And simply sometimes μέν for μήν, i. 267.

A third form μὰν is also found, ii. 370.

νυ, enclitic and very slight in meaning, ii. 258, 365, etc.

ὄππως, Epic for ὅπως, i. 344; so ὅποτε, etc.

ὅθι, Epic for οὗ, 'where,' ii. 722.

περ, used just as καί . . . περ, above; ἀγαθὸς περ ἐών,
i. 275.

ποθι, Epic for που, i. 128.

πρὶν . . . πρίν, used, one as adverb, the other as conjunction.

i. 97, οὐδ' ὃ γε πρὶν . . . ἀφέξει πρὶν δόμεναι,
'Nor will he keep off . . . before giving.'

The later Greek uses πρότερον . . . πρίν in this sense. Other examples are ii. 348, 354, 413.

ῥα, ἄρ, ἄρα, demonstrative particle, meaning 'then' originally. But in its enclitic shape it is very slight, and (fitting nearly anywhere in narrative) is used when the metre wants it.

τε, properly 'and;' but this enclitic too is often devoid of meaning and seems merely to be metrical. We find ὅστε (rel.) often, as i. 86; ἀλλὰ τε, i. 82, etc.; καὶ γάρ τε, i. 63; εἴπερ γάρ τ', i. 81; ὥς εἴ τε, ii. 780; δέ τε, ii. 456, etc. Compare i. 218.

τῷ, (properly dative of ὅ), 'therefore,' ii. 296, etc.
'then,' ii. 373, etc.

ὡς, 'as,' 'when,' 'since.' (Our word 'as' has all these meanings) : adverb of ὅς.

ὁς, used demonstratively (as ὅς is), 'thus.' But it is customary to distinguish the two by accent. (ὁς is Epic, but is found in a few places in Attic prose, and regularly in ὁσαύτως, i. 68, 217, etc.)

GENERAL.

16. THE DIGAMMA.

The digamma was an old letter, pronounced something like our *w* or the Latin *v*, and when it came to be written was written *F* (hence the name, as it was like a double Γ). It was evidently pronounced very slightly, and about the time the *Iliad* was written was dropping out of pronunciation, until, later, it altogether disappeared from the Greek language. All the other languages of the same family retain it, however, and thus it is easy to trace : compare 'wine,' *vinum*, *Φῑνος*; 'wit,' *video*, *Φιδεῖν*, etc. Two points require to be made clear : (1.) the traces of this letter in the language of Homer ; (2.) the facts which show that even in Homer's time it was often left out of pronunciation.

- (1.) The evidence that the letter was often pronounced in Homer's time is of two kinds : (a.) the existence of open vowels in the same word : as ἀπό-ειπε (i. 515), ἐ-ἱκτην (i. 104), ἐπι-ειμένε (i. 149). If there were no digamma these words would be ἀπεῖπε, εἱκτην, ἐφειμένε. For other examples, see list below. But also (b.) the numerous cases where hiatus is left between two words :

i. 7, Ἀτρεΐδης τε-ἄναξ (*Fav*).

i. 24, Ἀγαμέμνονι-ῆνδανε (*Fην*-), and an immense number of similar cases ; see list.

- (2.) But also at the same period it was often omitted in pronouncing ; and this fluctuating character (which we have seen so much of in the speech of Homer) was naturally made use of for convenience in the metre.

Thus compare :

ἀχρεῖον ἰδών (ii. 269) with ὄφρα-ἰδῆται (Fiδ-), ii. 237.

ὅττι κεν εἴπω (ii. 361) with πω-εἴπας (Feιπ-), i. 108.

ἦε καὶ ἔργῳ (i. 395) with οὔτε τι-ἔργα (Feργ-), i. 115.

The following are the most important digamma-words in Books I. II. :—

- ἄναξ, i. 7, 36, 75, 172, 390, etc. So ἀνάσσειν, ii. 107. Notice τ' ἀνακτος (no dig.), ii. 672.
- ἄλις, ii. 90 (stem, Feλ-).
- ἄστυ, ii. 801 (stem, VAS-).
- ἀνδάνω, i. 378 (stem, SVAD- ; Lat. *ma-vis*, *s* becomes aspirate).
- ἐ-εἰκοσι, i. 309 (*viginti*).
- ἐ-ἴσας, i. 306.
- ἔθνος, ii. 87.
- ἐλλέω, ii. 294 (stem, Feλ-).
- εἰπ-, ἐπ-, (ἔπος), i. 108, 543, etc. ; (ἐπεσβόλος), ii. 275 ; (ὀπί), i. 604 ; (εἰπεῖν), i. 108, 515, 286, 543 ; ii. 361, etc. ; (εἵπεσκε), ii. 271. (Lat. *vos*, stem, VAK-).
- εἰδ-, ἰδ-, (ἰδεῖν), ii. 237, 269, 271, etc. ; (εἰδέναι), i. 185, 70 ; ii. 38, 192, etc. ; (εἴσασθαι), ii. 22, 215 ; (ἰδυῖν), i. 365. (Lat. *vid*, stem, VID-).
- εἰκ-, ἰκ-, (εἰκτεν), i. 104 ; (ἔοικε), i. 119.
- εἵμαι, ἐν-, (ἐπικιμένε), i. 49 ; ii. 261.
- ἐλικ-ῶπις, i. 98, 389.
- ἐργ-, (work) : (ἔργον), i. 115 ; ii. 38, etc. ; (ἔοργε), ii. 272 ; (ἐκά-εργον), i. 473 ; (no dig.), i. 395.
- οἶκος, i. 606 ; but ᾤκηθεν (not ἐ-οικη-, and so no dig.), ii. 668 (*víc-us*).

- οἶνος, (*vinum*), i. 462 ; (οἶνοπα), ii. 413 ; (οἶνοχο-), ii. 127.
 ὀπί, see ἐπ-.
 οὐ, οἶ, εἶ, (orig. σΦου, Lat. *sui*, *s* becomes asp. [see ἀνδάνω] and dig. disappears), i. 104, 114, 510 ; ii. 184, 197, 239.
 οὐλος, ii. 6.

17. OTHER LOST CONSONANTS.

It seems best to say one word here about other lost consonants of which there are traces in Homer. It will have been observed above that in ἀνδάνω and οὐ not only the digamma is lost, but also σ, which changes to aspirate. This latter fact is familiar from the numerals εἶξ (*sex*), ἐπτά (*septem*). And there are other letters also which have in isolated cases disappeared. A few chief examples are given below :—

- δ (SA), i. 342.
 σ lost : ἔχω [σεχ] i. 51.
 ἄλς (*sal*, salt), ii. 165, 181.
 ἄμα (σαμ-), i. 226 ; ii. 745, 822.
 ἄλλομαι (*salio*), i. 532, where even aspirate lost.
 j lost : ἱημι (orig. *ja-jami* [*j* like German]), ii. 154, 589.
 ḡs, (orig. YAS), i. 307 ; ii. 292, 832.
 ḡs (orig. stem, YA-), ii. 190, 764 (vowel even long before it as before liquids), Δαῖ ḡs, ii. 781.
 Doubtful : ἑάω, ii. 165 ; (*elided*), ii. 236. [? *j* lost.]
 ἐλώρα, i. 4 ; αἰρέω, ii. 329. [? *F* lost.]
 ἀτάλαντος, ii. 169. [? σα-ταλ-, 'one weight.']

18. METRE.

A few notes on the metre will perhaps be useful.

- (1.) The metre is the Hexameter : it consists of six feet, each foot being either a dactyl (— ◡ ◡) or spondee (— —), which may come anywhere in the verse, except that the last foot is always only two syllables (— ◡ or — —) and usually the last but one a dactyl. When the fifth is a spondee the line is called *spondaic*, as i. 11, 14, 74, etc. A curious line occurs, ii. 544, entirely spondees ; see note.
- (2.) The *Caesura* is the ‘cutting’ of the line, by a division between words occurring in the middle of a foot. This *can* occur in any foot : thus, 1, 2, 3, 5 are cut in i. 1 ; 4 is cut in i. 3 ; 6 in i. 128 ; and it *must* occur in 3 or 4.
- (3.) A few of the most general rules of quantity are the following :—
 - a. *Long syllables* are those which contain α, η, or any diphthong, or any vowel before double consonants ; or contractions.
 Except : short vowels before mute and liquid, which may be short, as ἀμφι-βροτος, ii. 389 ; Πατροκλος, δακρυον, etc. ; and long vowels or diphthongs at end of words before vowels at the beginning of the next, as ἐκπρόλου Ἀπόλλωνος, i. 14.
 - b. *Short syllables* are those which contain ε, ο before one consonant ; or the exceptions to (a.)
 - c. α, ι, υ, are in some words short, in others long.
- (4.) There are several irregularities in the primitive metre of Homer, and several more which appear to be so, but are accounted for by loss of consonants, etc. ; see sections 16 and 17, p. 49-51. The main points are these—

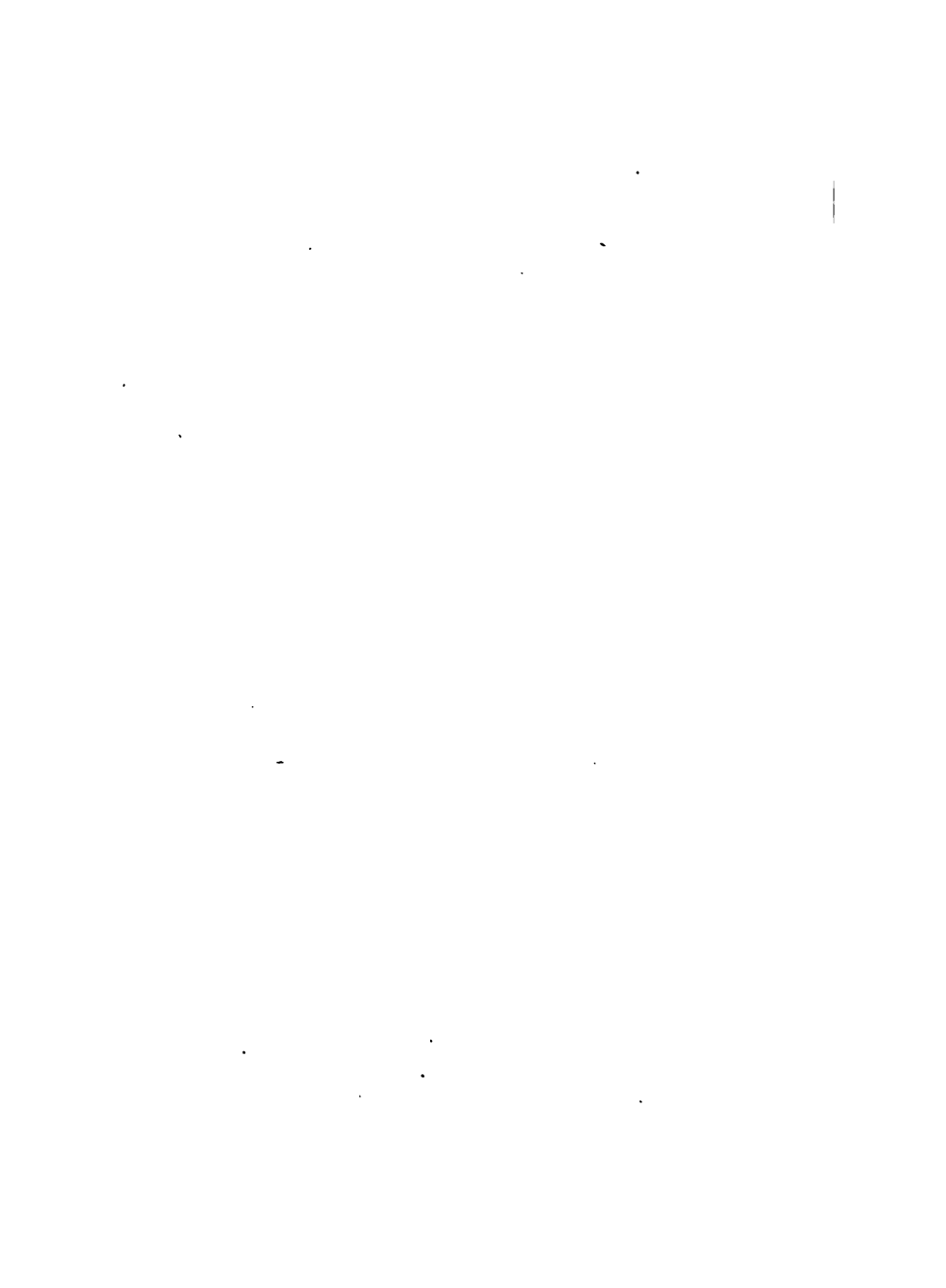
- a. Long syllables used short : before double consonants, *προχέοντο Σκαμάνδριον*, ii. 465 ; *δὲ Ζέλεια*, ii. 824 : single vowels, *θηϊοιο* (*η* short), ii. 415, 544.
- b. Short syllables used long—common when they occur in the first syllable of the foot, so that stress comes upon them: *ἀμφηρεφεία*, i. 45 ; *μαχησόμενός ἐπεί*, i. 153 ; *γάρ ἔτι*, ii. 39 ; *αὐτός ἀπονόσφι*, ii. 233 ; *ἀπονέεσθαι*, ii. 113, 288 ; *ἀγοράασθε*, ii. 337 ; *πρὶν Ἄργοςδ'*, ii. 348 ; *ἵομεν*, ii. 440 ; *Ἄρει*, ii. 479.

Even in the second syllable of the foot, *ὑπεροπλῆσι*, ii. 205 ; *Ἀσκληπίον*, ii. 731.

A common lengthening of vowels before liquids, owing to the protracted pronunciation of liquids (compare Lat. *relliquiae*, *relligio*), as *ἐπὶ μέγαν*, i. 233 ; *Δία λίσαι* (*a* long), i. 394 ; *ἐπὶ ῥηγμῖνι* (*ι* long), i. 437 ; see Index.

A special lengthening is found with *δέος*, 'fear,' and its derivatives. This is probably due to a lost *iota*, as the stem was first *δι-*, i. 33 (see note) ; i. 515 : so with *δήν*, i. 416 (perhaps *F* lost).

- c. Hiatus : vowels left open without cutting off, or shortening long : *αὐτὰρ δ—ἔγνω*, i. 333 ; *ἔθνεα εἰσι*, ii. 87, etc. ; see Index.
- d. Synizesis : two vowels without actual contraction being pronounced as one syllable : *δὴ οὕτως*, i. 130 ; *Πηληϊάδεω*, i. 1 ; *Πηλεΐδης ἐθέλ'*, i. 277 ; *Ἰστίαιαν*, 3 syll., ii. 537, etc. ; see Index.
- e. Variable quantity in the same vowel : *δίω*, *ι* long, i. 59, 289, etc. ; *ι* short, i. 558.



THE ILIAD.

BOOK I.

Sing, Muse, the Wrath of Achilles, fatal, but foreordained.

Μῆνιν αἶειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
οὐλομένην, (ἣ μυρὶ' Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἀῖδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τέυχε κύνεσσιν
οἰωνοῖσί τε πᾶσι—Διὸς δ' ἐτελείετο βουλή—) 5
ἔξ οὔ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
'Ατρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

*The cause: Apollo's priest, Chryses, came in state with gifts
to redeem his daughter:*

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθείς,
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
οὐνεκα τὸν Χρυσὴν ἠτίμασεν ἀρηγῆρα
'Ατρεΐδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,
λυσόμενός τε θύγατρα, φέρων τ' ἀπείρεσι' ἄποινα,
στέμματα' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέφ' ἀνὰ σκήπτρῳ, καὶ λίσσεται πάντας Ἀχαιοὺς, 15
'Ατρεΐδα δὲ μάλιστα δύν, κοσμήτορε λαῶν:

And thus addressed them:

'Ατρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
ἰμὶν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες,

ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·
 παῖδα δ' ἐμοὶ λύσαι τε φίλην, τά τ' ἄποινα δέχεσθαι, 20
 ἄζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.

Most approve: not Agamemnon, who dismisses him scornfully.

Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,
 αἰδέεσθαι θ' ἱεῖρα, καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν. 25

Μὴ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω,
 ἣ νῦν δηθύνοντ', ἣ ὕστερον αὖτις ἰόντα!
 μὴ νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
 τὴν δ' ἐγὼ οὐ λύσω, πρὶν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30
 ἱστὸν ἐποικομένην, καὶ ἐμὸν λέχος ἀντιώωσαν·
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νήηαι.

Chryses departs sadly, and prays to Apollo for vengeance.

Ὡς ἔφατ'· ἔδεισεν δ' ὁ γέρον, καὶ ἐπείθετο μύθῳ.
 βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης·
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἠρᾶθ' ὁ γεραῖος 35
 Ἀπόλλωνι ἄνακτι, τὸν ἠῶκομος τέκε Δητῷ·

Κλυθὶ μιν, Ἀργυρότοξ', ὃς Χρυσὴν ἀμφιβέβηκας,
 Κίλλαν τε ζαθέην, Τενέδου τε Ἴφι ἀνάσσεις,
 Σμινθεύ, εἵποτέ τοι χαρίεντ' ἐπὶ νηὶν ἔρεψα,
 ἣ εἰ δὴ ποτέ τοι κατὰ πῖονα μηρὶ ἔκηα 40
 ταύρων ἢδ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῦσι βέλεσσιν.

Apollo hears: and begins to slay the Greeks with his bolts.

Ὡς ἔφατ'· εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 βῆ δὲ κατ' Οὐλύμποιο καρήνων, χωόμενος κῆρ,
 τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45

ἐκλαγξαν δ' ἄρ' οὕτοιοι ἐπ' ὤμων χωρόμενοιο,
 αὐτοῦ κινήθεντος· ὁ δ' ἦϊε νυκτὶ εἰοικώς.
 ἕξετ' ἔπειτ' ἀπάνευθε νέων, μετὰ δ' ἰὸν ἔηκεν·
 δεινὴ δὲ κλαγγὴ γέενετ' ἀργυρέοιο βιοῖο.
 οὐρήσας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς·
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχευεν κῆς ἐφίεις,
 βᾶλλ'· αἰεὶ δὲ πυραὶ νεκῶν καίοντο θαμναιαί.

50

Achilles calls a council, and proposes to ask advice of a prophet.

Ἐννήμαρ μὲν ἀνὰ στρατὸν ᾤχετο κῆλα θεοῖο·
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
 κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὀράτο.
 οἱ δ' ἔπει οὖν ἡγερθεν, ὁμηγερέες τ' ἐγένοντο,
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
 Ἄτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας ὄτω
 ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
 εἰ δὴ ὁμοῦ πόλεμος τε δαμῆ καὶ λοιμὸς Ἀχαιοῦς.
 ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἣ ἱερῆα,
 ἣ καὶ ὄνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν—
 ὅς κ' εἴποι, ὃ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
 εἴτ' ἄρ' ὁ γ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης·
 αἶ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
 βούλεται ἀντιάσας ἡμῖν ἀπὸ λαιγὸν ἀμῦναι.

55

60

65

Calchas, the soothsayer, asks leave to speak freely :

Ἦτοι δ' ὧς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
 Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος·
 ὃς ἦδ' ἔτα τ' ἐόντα, τὰ τ' ἐσσόμενα, πρό τ' ἐόντα,
 καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
 ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
 ὃ σφὶν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν·
 ὦ Ἀχιλεῦ, κέλεαί με, δίφιλε, μυθήσασθαι

70

μήνιν Ἀπόλλωνος ἑκατηβελέταο ἀνακτος. 75
 τοιγὰρ ἐγὼν ἔρέω· σὺ δὲ σύνθεο, καὶ μοι ὁμοοσον,
 ἣ μὲν μοι πρόφρων ἔπessιν καὶ χερσὶν ἀρήξιν.
 ἣ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατέει, καὶ οἱ πείθονται Ἀχαιοί.
 κρείσσων γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρη· 80
 εἵπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
 ἐν στήθεσσιν ἐοῦσι· σὺ δὲ φράσαι, εἴ με σαώσεις.

And Achilles having reassured him, he announces that the daughter of Chryses must be restored.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 θαρσύνῃς μάλα εἰπὲ θεοπρόπιον ὃ τι οἴσθα· 85
 οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ὅτε σὺ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσεις,
 συμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἶπης, 90
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.

Καὶ τότε δὴ θάρσῃσε, καὶ ἡὔδα μάντις ἀμύμων·
 οὐτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται, οὔθ' ἐκατόμβης,
 ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἡτίμησ' Ἀγαμέμνων,
 οὐδ' ἀπέλυσε θυγάτρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἑκηβόλος, ἣδ' ἔτι δώσει·
 οὐδ' ὃ γε πρὶν λοιμοῖο βαρείας Κῆρας ἀφέξει,
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην
 ἐς Χρῦσιν· τότε κέν μιν ἱλασάμενοι πεπείθουμεν. 100

Agamemnon wrathfully consents, but insists on obtaining another gift in place of her.

Ἦτοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο· τοῖσι δ' ἀνέστη
 ἥρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,

ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιnai
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔικτην.
 Κάλχαντα πρῶτιστα κάκ' ὁσσόμενος προσέειπεν· 105

Μάντι κακῶν, οὐ πώποτε μοι τὸ κρήγυον εἶπας·
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι·
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος, οὔτ' ἐτέλεσσας·
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
 ὥς δὴ τοῦδ' ἔνεκά σφιν Ἑκηβόλος ἄλγεα τεύχει, 110
 οὔνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἶκοι ἔχειν. καὶ γάρ βα Κλυταιμνήστρης προβέβουλα,
 κουριδῆς ἀλόχου· ἐπεὶ οὐ ἐθέν ἐστι χερεῖων,
 οὐ δέμας, οὐδὲ φνὴν, οὔτ' ἄρ φρένας, οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σόνον ἔμμεναι, ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσας, ὄφρα μὴ οἶος
 Ἀργείων ἀγέραςτος ἔω· ἐπεὶ οὐδὲ ἔοικεν.
 λεύσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλῃ. 120

*Achilles says he shall have it when Troy is sacked: Agamemnon
 reviles and threatens him, yet orders Chryseis to be restored.*

Τὸν δ' ἡμίβητ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
 Ἀτρεΐδῃ κύδιωτε, φιλοκτεανώτατε πάντων·
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
 οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλὰ·
 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125
 λαοὺς δ' οὐκ ἐπέοικε παλὶλλογα ταυτ' ἐπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἱ κέ ποθι Ζεὺς
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 130
 μὴ δὴ οὕτως, ἀγαθός περ ἐὼν, θεοείκελ' Ἀχιλλεῦ,
 κλέπτε νόφ, ἐπεὶ οὐ παρελεύσεται, οὐδέ με πείσεις.

ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτῶς
 ῥῆσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι ;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται—
 εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
 ἄλλ' ἑλών· ὁ δέ κεν κεχολώσεται, ὃν κεν ἱκωμαι.
 ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις. 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἂν δ' αὐτὴν Χρῦσηΐδα καλλιπάρηον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,
 ἢ Αἴας, ἢ Ἰδομενεύς, ἢ δῖος Ὀδυσσεύς, 145
 ἢ ἐ σὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὄφρ' ἡμῖν Ἑκάεργον ἱλάσσεαι ἱερὰ ρέξας.

Achilles replies: We have fought and toiled for you, and now you threaten to take our spoil from us: I will return to Phthia.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
 ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλέοφρον·
 πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν, 150
 ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἱφί μάχεσθαι ;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν
 δεῦρο μαχησόμενος· ἐπεὶ οὐ τι μοι αἵτιοί εἰσιν.
 οὐ γὰρ πώποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
 οὐδὲ ποτ' ἐν Φθίῃ ἐριβώλακι, βωπτιανείρῃ, 155
 καρπὸν ἐδηλήσαντ'· ἐπεὶ ἢ μάλα πολλὰ μεταξὺ
 οὐρεά τε σκίοντα, θάλασσά τε ἤχῃεσσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδὲς, ἄμ' ἐσπόμεθ', ὄφρα σὺ χαίρῃς,
 τιμὴν ἀρνύμενοι Μενελάῳ, σοί τε, κυνῶπα,
 πρὸς Τρώων—τῶν οὐ τι μετατρέπη, οὐδ' ἀλεγίζεις· 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ὦ ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.

οὐ μὲν σοὶ ποτε ἴσον ἔχω γέρας, ὅππότε 'Αχαιοὶ
 Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον·
 ἀλλὰ τὸ μὲν πλεῖον πολυνάϊκος πολέμοιο 165
 χεῖρες ἔμαί διέπονσ'· ἀτὰρ ἦν ποτε δασμὸς ἱκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολεμίζων.
 νῦν δ' εἰμι Φθίηνδ', ἐπεὶ ἦ πολλὸν φέρτερόν ἐστιν,
 οἴκαδ' ἔμιν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' οἶω, 170
 ἐνθάδ' ἄτιμος ἔων, ἄφενος καὶ πλοῦτον ἀφύζειν.

*Agamemnon answers with scorn, and vows to take Briseis,
 Achilles' captive, from him.*

Τὸν δ' ἡμείβετ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων·
 φεύγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἔγωγε
 λίσσομαι εἶνεκ' ἐμείο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι,
 οἳ κέ με τιμῆσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ μοι ἐσσι Διοτρεφῆων βασιλῆων·
 αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.
 εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν.
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν,
 Μυρμιδόνεσσιν ἀνασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180
 οὐδ' ὄθομαι κοτέοντας· ἀπειλήσω δέ τοι ὄδε·
 ὥς ἐμ' ἀφαιρείται Χρῦσηῖδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηῖδα καλλιπάρηον,
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὺν γέρας· ὄφρ' εὖ εἰδῆς, 185
 δσσον φέρτερός εἰμι σέθεν, στυγῆν δὲ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι, καὶ ὁμοιωθήμεναι ἀντην.

Achilles, doubtful what to do in his wrath, is checked by Athena.

Ὡς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
 στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
 ἦ ὃ γε φάσγανον ὄξυ ἐρυσσάμενος παρὰ μηροῦ 190

τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,
 ἥε χόλον παύσειεν, ἐρητύσειέ τε θυμόν.
 εἶος δ' ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 στή δ' ὅπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οὔψ φαινομένη· τῶν δ' ἄλλων οὔτις ὄρατο.
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω
 Παλλὰδ' Ἀθηναίην· δεινὸν δέ οἱ ὅσσε φάανθεν. 200
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 Τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας ;
 ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαο ;
 ἄλλ' ἔκ τοι ἔρῳ, τὸ δὲ καὶ τελέεσθαι οἶω
 ᾗς ὑπεροπλήσῃ τάχ' ἂν ποτε θυμὸν ὀλέσσω. 205

She bids him abate his anger ; and he obeys.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
 ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθηαι
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 ἀλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί· 210
 ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνειδισον, ὥς ἔσεται περ.
 ὦδε γὰρ ἐξέρῳ, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 ὕβριος εἵνεκα τῆσδε· σὺ δ' ὕσχεο, πείθεο δ' ἡμῖν.
 Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς· 215
 χρὴ μὲν σφωῖτερόν γε, θεά, ἔπος εἰρύσασσθαι,
 καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.
 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.
 Ἥ, καὶ ἐπ' ἀργυρῇ κώπῃ σχέθε χεῖρα βαρεῖαν·
 ἀψ' δ' ἐς κοιλὴν ὥσε μέγα ξίφος, οὐδ' ἀπίθῃσεν 220
 μύθῳ Ἀθηναίης· ἦ δ' Οὐλύμπόνδε βεβήκει
 δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Achilles charges Agamemnon with cowardice: and swears by his staff that the Greeks will one day find the want of him.

Πηλεΐδης δ' ἐξαὔτις ἀταρτηροῖς ἐπέεσσιν
 Ἄτρεΐδην προσέειπε, καὶ οὐπω λῆγε χόλοιο·
 Οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο· 225
 οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι,
 οὔτε λόχονδ' ἵεναι σὺν ἀριστῆεσσιν Ἀχαιῶν
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 ἦ πολὺ λωῖόν ἐστι, κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἴπῃ. 230
 δημβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
 ἦ γὰρ ἂν, Ἄτρεΐδῃ, νῦν ὕστατα λωβήσαιο·
 ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·
 ναὶ μὰ τὸδε σκῆπτρον, τὸ μὲν οὐποτε φύλλα καὶ ὄζους
 φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ἄρεσσι λέλοιπεν, 235
 οὔδ' ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν
 φύλλα τε καὶ φλοῖόν· νῦν αὐτέ μιν νῆες Ἀχαιῶν
 ἐν παλάμῃς φορέουσι δικασπόλοι, οἷτε θέμιστας
 πρὸς Διὸς εἰρύαται· ὁ δέ τ' αὖ μέγας ἔσσεται ὄρκος·
 ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῆας Ἀχαιῶν 240
 σύμπαντας· τοῖς δ' οὐ τι δυνήσεται ἀχνύμενός περ
 χραϊσμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνου
 θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις,
 χαώμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.
 Ὡς φάτο Πηλεΐδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ, 245
 χρυσείois ἤλωσι πεπαρμένον, ἕζετο δ' αὐτός·

The aged Nestor advises moderation: let them listen to him, as heroes of old have done, and lay aside wrath.

Ἄτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
 ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητὴς,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή—

τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἦδ' ἐγένοντο
 ἐν Πύλῳ ἡγαθέῃ, μετὰ δὲ τριτάτοισιν ἀνασθεν—
 ὁ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν·
 ὦ πόποι, ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει·
 ἦ κεν γηθῆσαι Πρίαμος, Πριάμοιό τε παῖδες, 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 εἰ σφῶϊν τάδε πάντα τυθοῖατο μαρναμένοισιν,
 οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἔστέ μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἔστων ἐμεῖα.
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείουσιν, ἥεπερ ἡμῖν, 260
 ἀνδράσιν ὠμίλῃσα, καὶ οὐποτέ μ' οἳ γ' ἀθέριζον.
 οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἰδωμαι,
 οἷον Πειρίθοόν τε, Δρύαντά τε, ποιμένα λαῶν,
 Καινέα τ', Ἑξάδιόν τε, καὶ ἀντίθεον Πολύφημον.
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.] 265
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
 φηρσὶν ὀρεσκόφωσι, καὶ ἐκπάγλως ἀπόλεσσαν·
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270
 καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις
 τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, ραχέοιτο.
 καὶ μὲν μευ βουλέων ξύνιεν, πείθοντό τε μύθῳ.
 ἀλλὰ πίθεσθε καὶ ὕμμες· ἐπεὶ πείθεσθαι ἄμεινον.
 μήτε σὺν τόνδ', ἀγαθὸς περ ἐὼν, ἀποαίρεο κούρην, 275
 ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·
 μήτε σὺ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῆϊ
 ἀντιβίην· ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτοῦχος βασιλεὺς, ὅτε Ζεὺς κῦδος ἔδωκεν.
 εἰ δὲ σὺν καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἀλλ' ὁ γε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἀτρεΐδῃ, σὺν δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε

λίσσομ', Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πῦσιν
ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

Agamemnon pleads that Achilles' pride is intolerable: and Achilles replies that he will not obey. As for the maiden, he will not resist her surrender: but he defies them to take anything else.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285
ναὶ δὴ ταυτὰ γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ὃ τιν' οὐ πείσεσθαι οἶω.
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἑόντες, 290
τοῦνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;

Τὸν δ' ἄρ' ὑποβλήδην ἡμίβετο διὸς Ἀχιλλεύς·
ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπέξομαι, ὅττι κεν εἴπῃς·
ἄλλοισιν δὴ ταυτ' ἐπιτέλλω, μὴ γὰρ ἔμοιγε 295
σήμαιν'. οὐ γὰρ ἐγὼ γ' ἔτι σοι πείσεσθαι οἶω,
ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλω σῆσιν·
χερσὶ μὲν οὗτοι ἐγὼ γε μαχέσσομαι εἵνεκα κούρης,
οὔτε σοί, οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·
τῶν δ' ἄλλων, ἃ μοί ἐστι θοῇ παρὰ νηὶ μελαίνῃ, 300
τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
εἰ δ' ἄγε μήν πεύρησαι, ἵνα γνῶωσι καὶ οἶδε-
αἰψά τοι αἶμα κελαινὸν ἐρώησαι περὶ δουρί.

Chryseis is sent away, and sacrifices are offered.

Ὡς τὼ γ' ἀνταβίῳσι μαχησαμένῳ ἐπέεσσιν,
ἀνστήτην· λύσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἔϊσας
ἦἰε σὺν τε Μενουτιάδῃ καὶ οἷς ἐτάροισιν·
Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρινυσεν,
ἐς δ' ἐρέτας ἔκρινεν εἰκόσιν, ἐς δ' ἐκατόμβην

βῆσε θεῶ· ἀνὰ δὲ Χρῦσηΐδα καλλιπάρηον 310

εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα·
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.

οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον·
ἔρδον δ' Ἀπόλλωνι τελέεσσας ἑκατόμβας 315

ταύρων ἧδ' αἰγῶν παρὰ θῖν' ἄλδς ἀτρυγέτοιο·

κνίσῃ δ' οὐρανὸν ἵκεν, ἐλισσομένη περὶ καπνῶ.

Agamemnon sends heralds to fetch Briseis from Achilles' tent.

“Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλῃσ' Ἀχιλῆϊ
ἄλλ' ὃ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν, 320
τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε·

“Ἐρχεσθον κλισίην Πηληϊάδω Ἀχιλῆος·
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
εἰ δέ κε μὴ δώσῃν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι,
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται. 325

“Ὡς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

*They go reluctantly: but Achilles welcomes them and gives them
the maiden, making them witnesses of his wrongs.*

τῷ δ' ἀέκοντε βήτην παρὰ θῖν' ἄλδς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἱκέσθην.
τὸν δ' ἔδρον παρὰ τε κλισίῃ καὶ νηὶ μελαίνῃ
ἦμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330
τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα,
στήτην, οὐδέ τί μιν προσεφώνεον, οὐδ' ἐρέοντο.
αὐτὰρ ὃ ἔγνω ᾗσιν ἐνὶ φρεσὶ φώνησέν τε·

Χαίρετε, κήρυκες, Διὸς ἀγγελοι ἧδὲ καὶ ἀνδρῶν,
ἄσπον ἔτ' οὐ τι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
ὃ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.
ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην,

καὶ σφωῖν δὸς ἄγειν. τῷ δ' αὐτῷ μάρτυροι ἔστων
 πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων,
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὐτε 340
 χρεῖῳ ἐμείῳ γένηται ἀεικέα λοιγὸν ἀμύναι
 τοῖς ἄλλοις. ἥ γὰρ ὁ γ' ὀλοῖσσι φρεσὶ θύει·
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
 ὅππως οἱ παρὰ νηυσὶ σόοι μαχέοιντο Ἀχαιοί.
 "Ὡς φάτο· Πάτροκλος δὲ φίλῳ ἐπεκείθεθ' ἑταίρῳ· 345
 ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηρον,
 δῶκε δ' ἄγειν. τῷ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν·
 ἥ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν.

Achilles sits alone on the shore, and complains to his mother Thetis.

Αὐτὰρ Ἀχιλλεὺς
 δακρύσας, ἐτάρων ἄφαρ ἔξετο νόσφι λιασθείς,
 θίν' ἐφ' ἄλδος πολιῆς, ὁρώων ἐπὶ οἶνοπα πόντον· 350
 πολλὰ δὲ μητρὶ φίλῃ ἡρήσατο, χεῖρας ὀρεγνύς·
 Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἰόντα,
 τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλῆσαι,
 Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
 ἥ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
 ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας·

She asks him of his grief.

"Ὡς φάτο δάκρυ χέων· τοῦ δ' ἔκλυε πότνια μήτηρ,
 ἡμένῃ ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι
 καρπαλίμως δ' ἀνέδνυ πολιῆς ἁλός, ἥϊ' ὁμίχλῃ·
 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·
 Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
 ἐξάυδα, μὴ κεῖθε νόψ· ἵνα εἶδομεν ἄμφω.

*He tells the tale, how Chryses took his daughter back, and
Agamemnon stole away Briseis.*

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
οἶσθα· τίη τοι ταῦτ' εἰδυῖη πάντ' ἀγορεύω ; 365
ῥήχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα·
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱὲς Ἀχαιῶν,
ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρηον.
Χρύσης δ' αὖθ' , ἱερεὺς ἑκατηβόλου Ἀπόλλωνος, 370
ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
λυσιόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἀποινα,
στέμματ' ἔχων ἐν χερσὶν ἑκατηβόλου Ἀπόλλωνος
χρυσέφ' ἀνὰ σκῆπτρῳ, καὶ ἐλίσσεται πάντας Ἀχαιοὺς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375
ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,
αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἀποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
χωόμενος δ' ὁ γέρων πάλιν ῥέχeto· τοιοῦ δ' Ἀπόλλων 380
εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.
ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
θνήσκον ἐπασσύτεροι· τὰ δ' ἐπ' ῥέχeto κῆλα θεοῖο
πάντη ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἑκάτοιο· 385
αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν· αἴψα δ' ἀναστὰς
ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
τὴν μὲν γὰρ σὺν νηὶ θοῇ ἐλίκωπες Ἀχαιοὶ
ἐς Χρυσὴν πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
τὴν δὲ νέον κλισίῃθην ἔβαν κήρυκες ἄγοντες
κούρην Βρισηῖος, τήν μοι δόσαν υἱὲς Ἀχαιῶν.

*And bids her intercede with Zeus, by her former services to him,
to aid the Trojans.*

ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἧος·
 ἔλθοῦς' Οὐλυμπόνδε, Δία λίσσαι, εἰ ποτε δῆ τι
 ἦ ἔπει ὤνησας κραδίην Διός, ἥε καὶ ἔργῳ. 395
 πολλάκι γάρ σεο πατὴρ ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαϊνεφέϊ Κρονίωνι
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμύναι,
 ὅππότε μιν συνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τὸν γ' ἔλθοῦσα, θεά, ὑπελύσαιο δεσμῶν,
 ὧχ' ἐκατόγχειρον καλέσας' ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίῳ—ὁ γὰρ αὐτε βίη σὺ πατὴρ ἀμείνων—
 ὅς ῥα παρὰ Κρονίωνι καθέζετο, κύδεϊ γαίῳ· 405
 τὸν καὶ ὑπέδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέξο, καὶ λαβὲ γούνων,
 αἷ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἀριστον Ἀχαιῶν οὐδὲν ἔτισεν.

*She grieves for him, but promises to pray Zeus, when he returns
from his banqueting with the Aethiopians. Then she departs.*

Τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
 ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκούσα ;
 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415
 ἦσθαι· ἐπεὶ νύ τοι αἴσα μίνυνθά περ, οὗ τι μάλα δῆν·
 νῦν δ' ἄμα τ' ὠκύμορος καὶ οἰζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἔρέουσα ἔπος Διὶ περπικεράνῳ,
 εἰμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἷ κε πίθηται. 420

ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν,
 μήνι' Ἀχαιοῖσιν, πολέμονι δ' ἀποπαύεο πάμπαν.
 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὺς ἔβη κατὰ δαίτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὐτὶς ἐλεύσεται Οὐλύμπόνδε. 425
 καὶ τότε' ἔπειτά τοι εἴμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καὶ μιν γονάσσομαι, καὶ μιν πείσεσθαι ὄω.
 Ὡς ἄρα φωνήσας ἀπεβίβητο· τὸν δ' ἔλιπ' αὐτοῦ
 χῳόμενον κατὰ θυμόν, εὐζώνιοιο γυναικός,
 τήν ῥα βίη ἀέκοντος ἀπηύρων. 430

Odysseus arrives at Chryse, and restores Chryseis.

Αὐτὰρ Ὀδυσσεὺς
 ἐς Χρύσην ἵκανε, ἄγων ἱερὴν ἑκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντα,
 ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ·
 ἱστὸν δ' ἱστοδόκῃ πέλασαν, προτόνοισιν ὑφέντες,
 καρπαλίμως· τήν δ' εἰς ὄρμον προέρυσσαν ἔρετμοις. 435
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
 ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῃ Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο.
 τήν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
 πατρὶ φίλῃ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν·
 ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἑκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμσθαι ἀνακτα,
 ὃς νῦν Ἀργεῖοισι πολύστονα κήδε' ἐφῆκεν. 445

Chryses receives her gladly, and prays Apollo to avert the plague.

Ὡς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων
 παῖδα φίλῃν· τοὶ δ' ὦκα θεῶ κλειτὴν ἑκατόμβην
 ἐξείης ἔστησαν εὐδμήτον περὶ βωμόν·

χερνίψαντο δ' ἔπειτα, καὶ οὐλοχύτας ἀνέλοντο.
 τοῖσιν δὲ Χρύσης μεγάλ' εὖχετο, χεῖρας ἀνασχών· 450
 Κλυθὶ μὲν, Ἀργυρότοξ', ὅς Χρύσῃν ἀμφιβέβηκας,
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἰφι ἀνάσσεις!
 ἤδη μὲν ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 τίμησας μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν
 ἧδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηον ἐέλδωρ· 455
 ἤδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.
 "Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.

They sacrifice, feast, and go to rest.

αὐτὰρ ἐπεὶ ῥ' εὖξαντο, καὶ οὐλοχύτας προβάλλοντο,
 ἀνέρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυψαν, 460
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὤμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπύβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχχ' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα, καὶ ἀμφ' ὀβελοῖσιν ἐπειραν, 465
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνον, τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔτισης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο· 470
 νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,
 καλὸν αἰδόντες παιήονα, κοῦροι Ἀχαιῶν,
 μέλποντες Ἑκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
 Ἥμος δ' ἥελιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν, 475
 δῆ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.

And at dawn return.

ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·

τοῖσιν δ' ἱκμένον οὖρον ἱεὶ ἐκάεργος Ἀπόλλων.
οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν. 480
ἐν δ' ἄνεμος πῆρσεν μέσον ἰστίον, ἀμφὶ δὲ κύμα
στεῖρῃ πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·
ἣ δ' ἔθεεν κατὰ κύμα, διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἷ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485
ὕψου ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Achilles pines in solitude.

Αὐτὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυπόρουσιν,
Διογενὴς Πηλέος υἱὸς, πόδας ὠκὺς Ἀχιλλεύς·
οὔτε ποτ' εἰς ἄγορην πωλέσκετο κυδιάνειραν, 490
οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ,
αὔθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

The gods return, and Thetis makes her prayer to Zeus.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἦσαν θεοὶ αἰὲν ἐόντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθητ' ἐφετμέων 495
παιδὸς ἐοῦ, ἀλλ' ἣ γ' ἀνεδύσετο κύμα θαλάσσης,
ἠερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε·
εἶδρεν δ' εὐρύοπα Κρονίδην ἄτερ ἤμενον ἄλλων,
ἄκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοιο.
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
σκαίῃ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα,
λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτουσιν ὄνησα
ἣ ἔπει, ἣ ἔργω, τότε μοι κρήνην ἐέλδωρ·
τίμησόν μοι υἱόν, δὲ ὠκυμωτάτος ἄλλων 505
ἔπλετ'· ἀτὰρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
' ἵησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.

ἀλλὰ σὺ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
υἷδν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ.

510

He sits silent: and she prays him a second time to reply.

Ὡς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
ἀλλ' ἀκέων δὴν ἦστο· Θέτις δ', ὡς ἤψατο γούνων,
ὡς ἔχετ' ἐμπεφυνῖα, καὶ εἶρετο δεύτερον αὖτις·

Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
ἣ ἀπόειπ'· ἐπεὶ οὐ τοι ἐπι δέος· ὄφρ' ἐὺ εἰδῶ,
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι.

515

*He in wrath bids her depart, for fear of Here: yet assents
to her prayer.*

Τὴν δὲ μεγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
ἦ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπήσαι ἐφήσεις
Ἥρη, ὅτ' ἂν μ' ἐρέθῃσιν ὀνειδείους ἐπέεσσιν.

ἦ δὲ καὶ αὐτῶς μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν
νικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.

520

ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μὴ τι νοήσῃ
Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.

εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς·
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,
οὐδ' ἀτελεύτητον, ὃ τι κεν κεφαλῇ κατανεύσω.

525

*After he has nodded, and Thetis gone, he returns to his throne; but
Here, observant, asks him who has been in counsel with him.*

Ἦ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
ἀμβρόσια δ' ἄρα χαῖται ἐπεβρώσαντο ἄνακτος
κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον.

530

Τῷ γ' ὡς βουλευσάντε διέτμαγεν· ἦ μὲν ἔπειτα
εἰς ἅλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,

Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέσταν
 ἐξ ἐδῶν, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
 μέναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535
 ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρη
 ἡγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσασατο βουλὰς
 ἀργυρόπεζα Θέτις, θυγάτηρ Ἀλίοιο γέροντος.
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηΐδα·

Τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσασατο βουλὰς; 540
 αἰεὶ τοι φίλον ἔστί, ἐμεῦ ἀπονόσφιν εὐντα,
 κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
 πρόφρων τέτληκας εἰπεῖν ἔπος ὅτι νότης.

Zeus rebukes her curiosity.

Τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
 Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545
 εἰδήσειν· χαλκοί τοι ἔσονται, ἀλόχῃ περ ἐούσῃ.
 ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκούμεν, οὕτως ἔπειτα
 οὔτε θεῶν πρότερος τόν γ' εἴσεται, οὔτ' ἀνθρώπων
 ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νῆσαι,
 μὴ τι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετάλλα. 550

She discloses her suspicions of Thetis.

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
 αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ζεῖπες·
 καὶ λίην σε πάρος γ' οὔτ' εἶρομαι, οὔτε μεταλλῶ·
 ἀλλὰ μάλ' εὐκηλος τὰ φράσαι, ἄσπ' ἐθέλῃσθα. 555
 νῦν δ' αἰνῶς δείδοικα κατὰ φρένα, μὴ σε παρείπη
 ἀργυρόπεζα Θέτις, θυγάτηρ Ἀλίοιο γέροντος.
 ἡερίη γὰρ σοί γε παρέζετο, καὶ λάβε γούνων·
 τῇ σ' οἶω κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλῆα
 τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

With angry threats he silences her.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς 560

δαιμονίη, αἰεὶ μὲν οἶεαι, οὐδέ σε λήθω·
 πρῆξαι δ' ἔμπης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 μάλλον ἔμοι ἔσεται· τὸ δέ τοι καὶ ρίγιον ἔσται.
 εἰ δ' οὕτω τοῦτ' ἐστίν, ἔμοι μέλλει φίλον εἶναι.
 ἀλλ' ἀκούσασα κάθησο, ἔμψ' ἐπιπείθεο μύθῳ· 565
 μή νύ τοι οὐ χραίσμωσιν, ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ,
 ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.
 "Ὡς ἔφατ'· ἔδωκεν δὲ βοῶπις πότνια Ἥρῃ·
 καὶ ῥ' ἀκούσασα καθήστω, ἐπιγνάμψασα φίλον κῆρ·
 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες. 570

Hephaistos counsels submission :

τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἥρχ' ἀγορεύειν,
 μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῃ Ἥρῃ·
 Ἥ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
 εἰ δὴ σφῶν ἔνεκα θνητῶν ἐριδαίνετον ὧδε,
 ἐν δὲ θεοῷσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575
 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
 πατρὶ φίλῃ ἐπήρα φέρειν Διῖ, ὅφρα μὴ αὐτὴ
 νεικεῖησι πατήρ, σὺν δ' ἡμῖν δαῖτα τάραξῃ.
 εἴπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἄστεροπηγῆς 580
 ἐξ ἑδέων στυφελίξαι· ὁ γὰρ πολλὸν φέρτατός ἐστιν.
 ἀλλὰ σὺ τὸν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
 αὐτὶκ' ἔπειθ' Ἰλαος Ὀλύμπιος ἔσσεται ἡμῖν.

Gives her the cup, and warns her by his own punishment to endure.

"Ὡς ἄρ' ἔφη· καὶ ἀναΐξας δέπας ἀμφικύπελλον
 μητρὶ φίλῃ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν· 585
 Τέταλθι, μήτηρ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
 μὴ σε φίλῃν περ εἴουσιν ἐν ὀφθαλμοῖσιν ἰδῶμαι
 θεινομένην· τότε δ' οὐ τι δυνήσομαι, ἀχρύνετός περ,
 χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεισθαι.

ἤδη γάρ με καὶ ἄλλοι' ἀλεξέμεναι μεμαῶτα 590
 ῥίψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.
 πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἤελίφ καταδύντι
 κάππεσον ἐν Λήμνῳ· ὀλίγος δ' ἔτι θυμὸς ἐνήεν·
 ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
 Ὡς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη· 595
 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

*The gods, with laughter at Hephaestus, banquet till sundown,
 and then retire to rest.*

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 ψνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσω.
 ἄσβεστος δ' ἄρ' ἐνώρτο γέλως μακάρεσσι θεοῖσιν,
 ὡς ἶδον Ἥφαιστον διὰ δώματα πομπύοντα. 600
 Ὡς τότε μὲν πρόπαν ἡμαρ ἐς ἥελιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔϊσης,
 οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
 Μουσάων θ', αἱ ᾄδειον ἀμειβόμεναι ὅπῃ καλῇ.
 Αὐτὰρ ἐπεὶ κατέδυνε λαμπρὸν φάος ἡελίοιο, 605
 οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
 ἦχι ἑκάστῳ δῶμα περικλυτὸς Ἀμφιγυῆεις,
 Ἥφαιστος, ποίησεν ἰδυίῃσι πραπίδεσσιν.
 Ζεὺς δὲ πρὸς ὃν λέχος ἦ' Ὀλύμπιος ἀστεροπητής,
 ἔνθα πάρος κοιμάθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι. 610
 ἔνθα καθεῖδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

THE ILIAD.

BOOK II.

Zeus sends a false Dream to Agamemnon, encouraging him to attack Troy.

"Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἱπποκορυσταὶ
εἶδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
ἀλλ' ὃ γε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα
τιμήσῃ, δλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἦδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οἶδλον Ὀνειρον·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Βάσκ' ἴθι, σὺλε Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο,
πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὥς ἐπιτέλλω. 10
θωρήξαι ἔ κέλευε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κῆδε' ἐφήπται. 15
Ὡς φάτο· βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.

The Dream finds him asleep, and in the form of Nestor tells him the gods are now at one to aid the Greeks.

καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν 77

εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊῆς υἱὲ εἰκώς, 20
 Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων·
 τῷ μιν εἰσάμενος προσεφώνεε θεῖος Ὀνειρος·

Εὐδεις, Ἀτρεὺς υἱὲ δαΐφρονος, ἵπποδάμιοι ;
 οὐ χρεὶ παννύχιον εὐδῆιν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφαται, καὶ τόσσα μέμνην. 25
 νῦν δ' ἐμέθεν ξύνες ὄκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ, ἀνευθεν ἑών, μέγα κήδεαι ἡδ' ἐλεαίρει
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρην λισσομένην· Τρώεσσι δὲ κήδ' ἐφῆπται
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσὶ, μηδέ σε λήθῃ
 αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήῃ.

In false confidence, Agamemnon awakes, arms himself, and at dawn summons the host to council.

Ὡς ἄρα φωνήσας ἀπεβήσето· τὸν δ' ἔλειπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 φῆ γὰρ ὁ γ' αἰρήσειν Πριάμον πόλιν ἡματι κείνῃ,
 νήπιος· οὐδὲ τὰ ἧδη, ἃ ῥα Ζεὺς μήδετο ἔργα.
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἀλγέα τε στοναχὰς τε
 Τρωσὶ τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40
 ἔγρετο δ' ἐξ ὕπνου· θεῇ δέ μιν ἀμφέχυτ' ὀμφή.
 ἔζετο δ' ὀρθωθείς· μαλακὸν δ' ἐνδυνε χιτῶνα
 καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον. 45
 εἵλετο δὲ σκῆπτρον πατρώϊον, ἀφθιτον αἰεὶ·
 σὸν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.
 Ἥως μὲν ῥα θεὰ προσεβήσето μακρὸν Ὀλυμπον,

Ζηνὶ φῶς ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν,
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὄκα.

50

First, however, he calls a council of elders and tells them his dream.

Βουλὴ δὲ πρῶτον μεγαθύμων ἴξε γερόντων,
 Νεοτορῆ παρὰ νηϊ Πυλαιογενέος βασιλῆος·
 τοὺς δ' γε συγκαλέσας, πυκινὴν ἤρτύνετο βουλήν·
 Κλυτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος
 ἄμβροσίνην διὰ νύκτα· μάλιστα δὲ Νέστορι δίψῃ
 εἶδος τε, μέγεθός τε, φυὴν τ' ἄγχιστα ἐψέκει.
 στή δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
 εὐδαίς, Ἀτρεὺς υἱὲ δαΐφρονος, ἵπποδάμοιο ;
 οὐ χρὴ παννύχιον εὐδεῖν βουληφόρον ἄνδρα,
 φ' λαοὶ τ' ἐπιτετράφαται, καὶ τόσσα μέμληεν.
 νῦν δ' ἐμέθεν ξύνες ὄκα· Διὸς δέ τοι ἄγγελός εἰμι,
 ὅς σευ, ἀνευθεν ἑὼν, μέγα κήδεταί ἧδ' ἐλεαίρει.
 θωρήξαι σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται
 ἐκ Διός· ἀλλὰ σὺν σῆσιν ἔχε φρεσίν.—Ὡς ὁ μὲν εἰπὼν
 ὦχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.

55

60

65

70

*He will make trial of the Greeks' spirit, bidding them sail away,
 while the chiefs must restrain them.*

ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν ἱπποσιν πευρήσομαι, ἥ θέμις ἐστίν,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
 ὁμῆς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.

75

Nestor replies: Another man we had doubted, but the King's dream must be obeyed.

Ἦτοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο. τοῖσι δ' ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·
 ὃ σφιν εὖ φρονέων ἀγορήσατο καὶ μετέειπεν·
 ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνωσπεν, 80
 ψεύδός κεν φαίμεν, καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ' ἴδεν, ὃς μέγ' ἄριστος Ἀχαιῶν εὖχεται εἶναι.
 ἀλλ' ἄγετ', αἴ κέν πως θωρήσομεν νῆας Ἀχαιῶν.
 Ὡς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι.

*The people swarm in like bees, and the heralds make silence ;
 Agamemnon, with his sacred sceptre, stands up.*

οἱ δ' ἐπ' ἀνέστησαν, πείθοντό τε ποιμένι λαῶν, 85
 σκήπτουχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
 ἥ ῥ' ἔθνεα εἴσι μελίσσάνων ἀδινάνων,
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάνων·
 βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῖσιν·
 αἱ μὲν τ' ἔνθα ἅλις πεποτῆται, αἱ δὲ τε ἔνθα· 90
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
 ἡῖόνος προπάρειθε βαθείης ἐστιχόωντο
 ἱλαδὸν εἰς ἀγορήν· μετὰ δὲ σφισιν ὅσσα δεδήει,
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα, 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δὲ σφεας
 κήρυκες βοδώντες ἐρήτυον, εἶποτ' αὐτῆς
 σχοῖατ', ἀκούσειαν δὲ Διοτρεφένων βασιλῆων.
 σπουδῇ δ' ἔξετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας,
 παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων. 100
 ἔσθη, σκήπτρον ἔχων, τὸ μὲν Ἡφαιστος κάμε τεύχων·
 Ἡφαιστος μὲν δῶκε Διὶ Κρονίῳ ἀνακτι·
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντη·

Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ·
 αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρείϊ, ποιμένι λαῶν· 105
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·
 αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ δ' γ' ἐρεισάμενος, ἔπε' Ἀργείοισι μετηύδα·

and speaks: Zeus will not let us win, as he promised, and we must return,—disgraced, for the Trojans are fewer than we.

ὦ φίλοι, ἦρως Δαναοί, θεράποντες Ἄρης, 110
 Ζεὺς με μέγα Κρονίδης ἄτη ἐνέδησε βαρεῖρ·
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
 νῦν δὲ κακὴν ἀπάτην βουλευσατο, καὶ με κελεύει
 δυσκλέα Ἄργος ἰκέσθαι, ἐπεὶ πολλὸν ὤλεσα λαόν. 115
 [οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,
 ὃς δὴ πολλῶν πολίων κατέλυσε κάρηνα,
 ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
 αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 μὰς οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
 ἀπρηκτον πόλεμον πολεμίζειν, ἥδὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐπω τι πέφανται.
 εἴπερ γὰρ κ' ἐθέλοισιν Ἀχαιοὶ τε Τρῳῆς τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθῆμεναι ἄμφω,
 Τρῳῆς μὲν λέξασθαι, ἐφέστιοι ὅσοι ἔασιν, 125
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθῆμεν Ἀχαιοί,
 Τρῳῶν δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεύειν·
 πολλαὶ κεν δεκάδες δευοῖατο οἰνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρῳῶν, οἱ ναῖουσιν κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130
 πολλῶν ἐκ πολίων ἐγχεσπαλοι ἄνδρες ἔασιν,
 οἳ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλίου ἐκπέρσαι εὐ ναϊόμενον πτολίεθρον.

ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν, καὶ σπάρτα λέλυνται· 135
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἴατ' ἐπὶ μεγάροις ποτιδύμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν· 140
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγνυαν.

The gathering is stirred, like waves or corn by the wind, and they rush to launch their ships.

"Ὡς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δρinen
 πᾶσι μετὰ πληθύν' ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορή, ὥς κύματα μακρὰ θαλάσσης
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Ἑβρός τε Νότος τε 145
 ὥρορ', ἐπαίξας πατρὸς Διὸς ἐκ νεφελάων.
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺν λήϊον ἐλθὼν,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦν ἀσταχύεσσιν·
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῶ
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερχε κονίη 150
 ἵστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον,
 ἄπτεσθαι νηῶν, ἥδ' ἐλκέμεν εἰς ἅλα δῖαν,
 οὐρούς τ' ἐξεκάβαιρον· αὕτῃ δ' οὐρανὸν ἴκεν,
 οἴκαδε ἰεμένων· ὑπὸ δ' ἤρρεον ἔρματα νηῶν.

There might have been mischief; but Hera stirred up Athena to speak to Odysseus.

"Ἐνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 εἰ μὴ Ἀθηναίην Ἥρῃ πρὸς μῦθον ἔειπεν·
 Ω πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαίαν,
 Ἀργεῖοι φεύγονται ἐπ' εὐρέα νῶτα θαλάσσης;
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρῳσὶ λίποιεν 160

Ἄργεϊν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο φίλης ἀπὸ πατρίδος αἷης ;
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον.
 μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας. 165

ὦς ἔφατ'· οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἶξασα·
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
 εἶδρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
 ἑσταότ'· οὐδ' ὃ γε νηὸς εὖσσέλμοιο μελαίνης 170
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἵκανε.
 ἀγχοῦ δ' ἰσταμένη προσέφη γλαυκῶπις Ἀθήνη·

She bids him for shame restrain the men ; he runs to obey.

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,
 φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες ; 175
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρῳσὶ λίποιτε
 Ἄργεϊν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἷης ;
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδὲ τ' ἐρώει·
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
 μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας.

ὦς φάθ'· ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης.
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισεν
 κήρυξ Εὐρυβάτης Ἰθακήσιος, ὃς οἱ ὀπήδει.
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνονος ἀντίος ἔλθῶν, 185
 δέξατό οἱ σκῆπτρον πατρῷον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

*The chiefs he warns to beware lest they mistake Agamemnon,
 and make him wroth ;*

Ὅντινι μὲν βασιλῆα καὶ ἕзоχον ἄνδρα κιχήει,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·

Δαιμόνι', οὐ σε ἔοικε, κακὸν ὥς, δειδίσσεσθαι· 190
 ἀλλ' αὐτός τε κάθησο, καὶ ἄλλους ἰδρνε λαούς·
 οὐ γάρ πω σάφα οἶσθ', ὅλος νόος Ἀτρεΐωνος·
 νῦν μὲν πειράται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.
 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν· 195
 θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
 τιμὴ δ' ἐκ Διὸς ἐστί, φιλεῖ δέ ἐ μητίετα Ζεὺς.

the people, more roughly, to be quiet and obey their betters.

"Ὀν δ' αὖ δῆμον τ' ἀνδρα ἴδοι, βοόωντά τ' ἐφεύροι,
 τὸν σκῆπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·
 Δαιμόνι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε, 200
 οἱ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκίς,
 οὔτε ποτ' ἐν πολέμῳ ἐναριθμῖος, οὔτ' ἐνὶ βουλῇ.
 οὐ μὲν πῶς πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
 οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω,
 εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω. 205
 [σκῆπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βουλεύησιν.]

The people return to the Agora, all but the hideous wretch Thersites,

"Ὡς δ' γε κοιρανέων δίπεπε στρατόν· οἱ δ' ἀγορήνδε
 αὔτις ἐπεσσεύοντο νεῶν ἀπο καὶ κλισιάων
 ἡχῇ, ὥς ὅτε κύμα πολυφλοίσβοιο θαλάσσης
 αἰγυιᾶλφ' μεγάλῃ βρέμεται, σμαραγαῖ δέ τε πόντος. 210
 Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἕδρας.
 Θερσίτης δ' ἔτι μούνος ἀμετροεπῆς ἐκολῶα,
 ὃς ῥ' ἔπεα φρεσὶν ᾗσιν ἄκοσμά τε πολλὰ τε ᾗδῃ,
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεύουσιν,
 ἀλλ' ὅ τι οἱ εἴσαιο γελοῖον Ἀργείοισιν 215
 ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
 φολκὸς ἦν, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὦμα
 κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὑπερβην

φοβὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
 ἔχθιστος δ' Ἀχιλλῆϊ μάλιστ' ἦν ἡδ' Ὀδυσῆϊ· 220
 τὼ γὰρ νεικέεσκε· τότ' αὖτ' Ἀγαμέμνονι δίφ
 ὀξέα κεκληγῶς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ
 ἐκπάγλως κοτέοντο, νεμέσσηθ' ἐνὶ θυμῷ.
 αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·

*who reviles Agamemnon for his greed, and the people
 for their slavishness.*

Ἀτρεΐδῃ, τέο δὴ αὖτ' ἐπιμέμφεαι, ἡδὲ χατίζεις ; 225
 πλείαι τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἃς τοὶ Ἀχαιοὶ
 πρωτίστ' ἰδομέν, εὖτ' ἂν πτολίεθρον ἔλωμεν.
 ἡ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου, υἱὸς ἄποινα, 230
 ὃν κεν ἐγὼ δήσας ἀγάγω, ἢ ἄλλος Ἀχαιῶν ;
 ἡὲ γυναῖκα νέην, ἵνα μίσγεται ἐν φιλότῳ,
 ἦντ' αὐτὸς ἀπονόσφι κατίσχει ; —οὐ μὲν ἔοικεν,
 ἄρχὸν ἑόντα, κακῶν ἐπιβασκόμεν υἱᾶς Ἀχαιῶν.
 ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί· 235
 οἵκαδ' ἐπερ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῷμεν
 αὐτοῦ ἐνὶ Τροίῃ γέρας πεσσύμεν, ὅφρα ἴδῃται,
 ἡ ῥά τί οἱ χῆμεῖς προσαμύνομεν, ἡὲ καὶ οὐκί·
 ὃς καὶ νῦν Ἀχιλλῆα, ἔο μέγ' ἀμείνονα φῶτα, 240
 ἡτίμῃσεν· ἔλῶν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ μάλ' οὐκ Ἀχιλλῆϊ χάλος φρεσὶν, ἀλλὰ μεθήμων·
 ἡ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.

But Odysseus rebukes and threatens him ;

Ὡς φάτο νεικείων Ἀγαμέμνονα, ποιμένα λαῶν,
 Θερσίτης· τῷ δ' ὅκα παρίστατο δῖος Ὀδυσσεύς,
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245
 Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,

ἴσχεο, μῆδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν.
 οὐ γὰρ ἐγὼ σέο φημὶ χειριότερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250
 καὶ σφιν ὄνειδέα τε προφέροις, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
 ἧ εὖ ἧ κακῶς νοστήσομεν υἷες Ἀχαιῶν.
 [τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὄνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἰ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὦδε,
 μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,
 μῆδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τὰ τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοᾶς ἐπὶ νῆας ἀφήσω
 πεπληγὼς ἀγορήθεν ἀεικέσσι πληγῆσιν.

*and smiles him, so that he sits silenced and weeping, while
 the others rejoice.*

Ὡς ἄρ' ἔφη· σκῆπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμο 265
 πλῆξεν· ὁ δ' ἰδνῶθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ·
 σμῶδιξ δ' αἱματόεσσα μεταφρένον ἐξυπανέστη
 σκῆπτρου ὑπο χρυσοῦν· ὁ δ' ἄρ' ἔξετο, τάρβησέν τε·
 ἀλγίστας δ', ἀχρεῖον ἰδὼν, ἀπομόρξατο δάκρυ.
 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἠδὺν γέλασσαν· 270
 ὦδε δέ τις εἵπεσκεν, ἰδὼν ἐς πλοῦσιον ἄλλον·
 ὦ πόποι, ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν,
 βουλὰς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσων·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὅς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων. 275
 οὐ θῆν' μιν πάλιν αὐτὶς ἀνήσει θυμὸς ἀγῆνωρ
 νεικεῖν βασιλῆας ὄνειδείους ἐπέεσσιν.

Athena marshals the multitude to hear Odysseus.

Ὡς φάσαν ἡ πλῆθ' ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
 ἔστη, σκῆπτρον ἔχων—παρὰ δὲ γλαυκῶπις Ἀθήνη,
 εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἱὲς Ἀχαιῶν
 μῦθον ἀκούσειαν, καὶ ἐπιφρασσάατο βουλὴν—
 ὃ σφιν εὖ φρονέων ἀγορήσατο, καὶ μετέειπεν·

*He speaks, of the shame to return empty, and of the great sign of
 the snake that ate the sparrow and her brood.*

Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
 πᾶσιν ἐλέγχωτον θέμεναι μερόπεσσι βροτοῖσιν· 285
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν,
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἱπποβότοιο,
 Ἴλιον ἐκέρσαντ' εὐτείχεον ἀπονέεσθαι.
 ὥστε γὰρ ἡ παῖδες νεαροί, χῆραί τε γυναῖκες,
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290
 ἡ μὴν καὶ πόνος ἐστὶν ἀνηθέντα νέεσθαι.
 καὶ γάρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάῃ σὺν νηὶ πολυζύγῃ, ὅν περ ἄελλαι
 χειμέριαι εἰλέωσιν, ὀρινομένη τε θάλασσα·
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτὸς 295
 ἐνθάδε μιμνόντεσσι τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπηγς
 αἰσχρὸν τοι δηρὸν τε μένειν, κενεὸν τε νέεσθαι.
 τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὅφρα δαῶμεν,
 ἡ ἔτεδν Κάλχας μαντεύεται, ἥε καὶ οὐκί. 300
 εὖ γὰρ δὴ τότε ἴδμεν ἐνὶ φρεσίν· ἔσθ' δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
 χθιζά τε καὶ πρῶϊξ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἡγερέθοντο, κακὰ Πριάμφυ καὶ Τρωσὶ φέρουσαι·
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερὸνδς κατὰ βωμοὺς 305

ἔρδομεν ἀθανάτοισι τελέσοντας ἑκατόμβας,
 καλῇ ὑπὸ πλατανίῳ, ὅθεν ῥέει ἀγλαὸν ὕδωρ·
 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐκὶ νῦτα δαφουρός,
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φώνωνδε,
 βωμοῦ ὑπαΐζας, πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἐνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ὅζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπετηῶτες,
 ὁκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
 ἐνθ' ὁ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
 μήτηρ δ' ἀμφοποῦτο ὀδυρομένη φίλα τέκνα· 315
 τὴν δ' ἐλελιζόμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 αὐτὰρ ἔπει κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅσπερ ἔφηνεν·
 λαῶν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 ἡμεῖς δ' ἐσταότες θαυμάζομεν, οἶον ἐτύχθη. 320

Calchas thence prophesies success in the tenth year.

ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
 τίπτ' ἄνεω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί ;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὀψιμον, ὀψιτέλεστον, δού κλέος οὐποτ' ὀλείται. 325
 ὥς οἶτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὁκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
 ὥς ἡμεῖς τοσσαὐτ' ἔτεα πτολεμίζομεν αἰθῆρι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρύαγυιαν.
 κεῖνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330
 ἀλλ' ἄγε, μέμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν.
 "Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἱαχον—ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν, αἰσάντων ὑπ' Ἀχαιῶν—
 μῦθον ἐπαινίσσαντες Ὀδυσσοῦς θεῖοιο. 335

Nestor bids Atrides disregard the foolish agitators, and divide the host by tribes for battle.

τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·

“ὦ πόποι, ἣ δὴ παυσὶν ἐοικότες ἀγοράασθε
νηπιάχοις, οἷς οὐ τι μέλει πολεμήϊα ἔργα.

πῇ δὴ συνθεσίου τε καὶ ὄρκια βήσεται ἡμῖν ;

ἐν πυρὶ δὴ βουλαί τε γενοίατο, μῆδεά τ’ ἀνδρῶν, 340
σπονδαί τ’ ἄκρητοι καὶ δεξιά, ἧς ἐπέπιθμεν.

αὐτως γάρ ῥ’ ἐπέεσσ’ ἐριδαίνομεν, οὐδέ τι μῆχος
εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ’ ἐόντες.

Ἄτρεϊδῃ, σὺ δ’ ἔθ’ ὥς πρὶν ἔχων ἀστεμφέα βουλήν, 345
ἄρχεν’ Ἀργείοισι κατὰ κρατερὰς ὑσμίνας·

τούσδε δ’ ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
νόσφιν βουλεύωσ’—ἄνυσις δ’ οὐκ ἔσσεται αὐτῶν—

πρὶν Ἀργοσδ’ ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
γνώμεναι ἣ τε ψεῦδος ὑπόσχεσις, ἣ καὶ οὐκί.

φημί γὰρ οὐδὲν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
ἡματι τῷ, ὅτε νηυσὶν ἐπ’ ὠκυπόροισιν ἔβαινον

Ἀργεῖοι, Τρώεσσι φόνον καὶ κῆρα φέροντες,
ἀστράπτων ἐπιδέξι’, ἐναίσιμα σήματα φαίνων.

τῷ μὴ τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι, 355
πρὶν τίνα παρ Τρώων ἀλόχῃ κατακοιμηθῆναι,

τίσασθαι δ’ Ἑλένης ὀρμήματά τε στοναχάς τε.
εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,

ἄπτέσθω ἧς νηὸς ἐϋστέλμοιο μελαίνης,
ὄφρα πρόσθ’ ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.

ἀλλά, ἀναξ, αὐτός τ’ ἐὺ μῆδεο, πέιθέό τ’ ἄλλῃ· 360
οὔτοι ἀπόβλητον ἔπος ἔσσεται ὅττι κεν εἴπω·

κρίν’ ἀνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
ὥς φρήτρη φρήτρηφιν ἀρήγῃ, φύλα δὲ φύλοις.

εἰ δέ κεν ὥς ἔρξης, καὶ τοι πείθονται Ἀχαιοί,
γνώσῃ ἔπειθ’, ὅς θ’ ἡγεμόνων κακός, ὅς τέ νυ λαῶν, 365

ἦδ' ὃς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 γνῶσσαι δ', ἧ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξει,
 ἧ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

*Agamemnon praises his counsel, and bids them prepare for
 battle, and eat.*

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
 ἦ μὰν αὐτ' ἀγορῇ νικᾷς, γέρον, υἱας Ἀχαιῶν. 370
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἀνακτος,
 χερσὶν ὕφ' ἡμετέρησιν ἀλουσά τε περθομένη τε.
 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375
 ὃς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
 εἰ δέ ποτ' ἔς γε μίαν βουλευόμεν, οὐκέτ' ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσsetαι, οὐδ' ἡβαιόν. 380
 νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα
 εἰ μὲν τις δόρυ θηξάσθω, εἰ δ' ἀσπίδα θέσθω,
 εἰ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
 εἰ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω·
 ὥς κε πανηγέριοι στυγερῷ κρινώμεθ' Ἄρηϊ. 385
 οὐ γὰρ πανσὼλῃ γε μετέσsetαι, οὐδ' ἡβαιόν,
 εἰ μὴ νύξ' ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσιν
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμείται·
 ἰδρώσει δέ τευ ἵππος, ἐϋξοον ἄρμα τιταίνων. 390
 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
 ἄρκιον ἔσsetεται φυγέειν κύνας ἦδ' οἰωνούς.

*The Greeks stir like waves: Agamemnon prepares a sacrifice
and calls the chiefs.*

"Ὡς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κύμα
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών, 395
 προβλήῃτι σκοπέλῳ· τὸν δ' οὐποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἐνθ' ἡ ἔνθα γένωνται.
 ἀνστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 ἄλλος δ' ἄλλῳ ἔρεξε θεῶν αἰεγενετῶν, 400
 εὐχόμενος θάνατόν τε φινεῖν καὶ μῶλον Ἄρηος.
 αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 πίονα, πενταέτηρον, ὑπερμενέϊ Κρονίωνι·
 κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
 Νέστορα μὲν πρῶτιστα καὶ Ἰδομενῆα ἄνακτα, 405
 αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
 ἕκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ᾗδее γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.
 βοῦν δὲ περίσθησάν τε, καὶ οὐλοχύτας ἀνέλοντο· 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

Then prays this prayer.

Ζεῦ κύδιωτε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μῇ πρὶν ἐπ' ἥελιον δύναι, καὶ ἐπὶ κνέφας ἐλθεῖν,
 πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
 αἰθαλδεν, πρῆσαι δὲ πυρὸς δηϊοιο θύρετρα, 415
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἑταῖροι
 πρηνέες ἐν κονίῃσιν ὁδᾶξ λαζοῖοιο γαῖαν.

They then sacrifice a feast.

"Ὡς ἔφατ'· οὐδ' ἄρα πῶ οἱ ἐπεκράεινε Κρονίων·
 ἀλλ' ὅγε δέκτο μὲν ἱρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420

αὐτὰρ ἐπεὶ ῥ' εὖξαντο, καὶ οὐλοχύτας προβάλοντο,
 ἀνέρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυψαν,
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὤμοθέτησαν.
 καὶ τὰ μὲν ἄρ' σχίζουσιν ἀφύλλοισιν κατέκαιον· 425
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἥφαίστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα, καὶ ἀμφ' ὀβελοῦσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα, 430
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔωτης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

Nestor bids Agamemnon linger not, but gather the host for fight.

τοῖς ἄρα μύθων ἤρχε Γερήνιοις ἱππότη Νέστωρ·
 'Ἀτρεΐδῃ κύδιστε, ἀναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δὴθ' αὖθι λεγώμεθα μῆδ' ἔτι δηρὸν 435
 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·
 ἡμεῖς δ' ἄθροοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 ἴομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὄξυν Ἄρηα. 440
 "Ὡς ἔφατ'· οὐδ' ἀπίθησεν ἀναξ ἀνδρῶν Ἀγαμέμνων·
 αὐτίκα κηρύκεσσι λιγυφθόγοισι κέλευσεν,
 κηρύσσειν πόλεμόνδε κάρη κομώνοντας Ἀχαιοὺς.

They assemble, Athena helping to incite them,

οἱ μὲν ἐκήρυκτον, τοῖ δ' ἠγείροντο μάλ' ὄκα.
 οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445
 θύνον κρίνοντες· μετὰ δὲ γλαυκῶπις Ἀθήνη,
 αἰγίδ' ἔχουσα ἑρίτιμον, ἀγήραον, ἀθανάτην τε·
 τῆς ἑκατὸν θύσανοι παγχρύσειοι ἠερέθονται,
 πάντες εὐπλεκέες, ἐκατόμβοιοι δὲ ἕκαστος.

σὺν τῇ παιφάσσουσα διέσσντο λαὸν Ἀχαιῶν, 450
 ὀτρύνουσ' ἵεσαι· ἐν δὲ σθένος ὥρσεν ἐκάστω
 καρδίῃ, ἄλληκτον πολεμίζειν ἤδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ', ἥνέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.

Like fire in a forest, or flocks of birds, or swarms of flies.

Ἦύτε πῦρ αἶδηλον ἐπιφλέγει ἄσπετον ὕλην 455
 οὔρεος ἐν κορυφῇς, ἔκαθεν δέ τε φαίνεται αὐγή·
 ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίῳ
 αἵγλῃ παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκει.

Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλὰ,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
 Ἀσίῃ ἐν λειμῶνι, Καῦστρίου ἄμφι ῥέεθρα,
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσι,
 κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμῶν·
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἀπο καὶ κλισιάων
 ἐς πεδῖον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίφ' ἀνθεμόεντι
 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.

Ἦύτε μυριάων ἀδινάων ἔθνεα πολλὰ,
 αἷτε κατὰ σταθμὸν ποιμνήϊον ἡλάσκουσιν, 470
 ὥρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
 τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
 ἐν πεδίφ' ἴσταντο, διαβρᾶϊσαι μεμαῶτες.

*The leaders, like goatherds, order each his own flock: Agamemnon
 in the midst like a bull among the kine.*

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
 ρεῖα διακρίνωσιν, ἐπεὶ κε νομῷ μιγέωσιν· 475
 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,
 ὑσμίνηνδ' ἵεσαι· μετὰ δέ, κρείων Ἀγαμέμνων,

ὄμματα καὶ κεφαλὴν ἱκελος Διὶ τερπικεραύνῳ,
 Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
 ἦντε βοὺς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
 ταῦρος· ὃ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
 ἐκπρεπὲ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

O Muses, aid me to tell the muster!

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι·
 ὑμεῖς γὰρ θεαὶ ἔστε, πάρεστέ τε, ἴστε τε πάντα, 485
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·
 οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνῃω·
 οὐδ' εἰ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη· 490
 εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγυόχοιο
 θυγατέρες, μνησαίαθ', ὅσσι ὑπὸ Ἴλιον ἦλθον.
 ἀρχοὺς αὖ νηῶν ἔρέω, νῆάς τε προπάσας.

The Boeotians.

Βοιωτῶν μὲν Πηνέλεως καὶ Διήϊτος ἦρχον,
 Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε· 495
 οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσαν,
 Σχοιδόν τε Σκῶλόν τε, πολύκνημόν τ' Ἑτεωνόν,
 Θόσπειαν, Γραϊάν τε καὶ εὐρύχορον Μυκαλησόν,
 οἳ τ' ἄμφ' Ἀρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 οἳ τ' Ἐλεῶν εἶχον ἦδ' Ὑλην καὶ Πετεῶνα, 500
 Ὠκαλέην, Μεδεῶνά τ', ἔκκτιμενον πτολίεθρον,
 Κώπας, Εὐτρησίην τε, πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλιάρτον,
 οἳ τε Πλάταιαν ἔχον, ἦδ' οἳ Γλίσαντ' ἐνέμοντο,
 οἳ θ' Ὑποθήβας εἶχον, ἔκκτιμενον πτολίεθρον, 505
 Ὀγχηστόν θ' ἱερόν, Ποσιδηΐον ἀγλαὸν ἄλσος,

οἷ τε πολυστάφυλον Ἄρνην ἔχον, οἷ τε Μίδειαν,
 Νῆσάν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατώσαν·
 τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἑκάστη
 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

The Minyae-realm : their leaders sons of Ares.

Οἱ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
 τῶν ἥρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἱὲς Ἄρην,
 οὓς τέκεν Ἀστυόχη, δάμψ' Ἀκτορος Ἀξειδαο,
 παρθένος αἰδοίη, ὑπερώϊον εἰσαναβάσσα,
 Ἄρηϊ κρατερῷ· ὁ δέ οἱ παρελέξατο λάθρη· 515
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχώωντο.

The Phokians.

Αὐτὰρ Φωκίων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,
 υἱέες Ἰφίτον μεγαθύμου Ναυβολίδαο·
 οἱ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσαν,
 Κρίσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπήα, 520
 οἷ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
 οἷ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,
 οἷ τε Λίλαιαν ἔχον, πηγῆς ἐπὶ Κηφισοῖο·
 τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.
 οἱ μὲν Φωκίων στίχας ἵστασαν ἀμφιέποντες· 525
 Βοιωτῶν δ' ἐμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

The Locrians.

Δοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
 μείων, οὔτι τόσος γε ὅσος Τέλαμώνιος Αἴας,
 ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦν, λινοθώρηξ,
 ἐγγεῖρ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιοὺς· 530
 οἱ Κῦνόν τ' ἐνέμοντ', Ὀπβεντά τε Καλλιάρων τε,
 Βῆσσάν τε Σκάρφην τε καὶ Αὐγείας ἑρατεινάς,
 Τάρφην τε Θρόνιον τε, Βοαγρίου ἀμφὶ ῥέεθρα·

τῷ δ' ἅμα τεσσαράκοντα μέλαιnai νῆες ἔποντο
 Λοκρῶν, οἱ ναίουσι πέρην ἱερῆς Εὐβοίης. 535

The Euboeans.

Οἱ δ' Εὐβοίαν ἔχον μένεα πνεύοντες Ἄβαντες,
 Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἰστίαίαν,
 Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺ πτολίεθρον,
 οἷ τε Κάρυστον ἔχον, ἥδ' οἱ Στύρα ναιετάασκον
 τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὅζος Ἄρηος, 540
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
 τῷ δ' ἅμ' Ἄβαντες ἔποντο θοοί, ὅπιθεν κομόωντες.
 αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελίησιν
 θώρηκας ῥήξειν δῆϊων ἀμφὶ στήθεσσιν
 τῷ δ' ἅμα τεσσαράκοντα μέλαιnai νῆες ἔποντο. 545

Athens and Salamis.

Οἱ δ' ἄρ' Ἀθήνας εἶχον, εὐκτίμενον πτολίεθρον,
 δῆμον Ἐρεχθίδος μεγαλήτορος, ὃν ποτ' Ἀθήνη
 θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζεῖδωρος Ἀρουρα,
 καδ' δ' ἐν Ἀθήνῃς εἶσεν, ἐφ' ἐνὶ πτόνι νηφ'
 ἐνθάδε μιν ταύροισι καὶ ἀρνείοις ἰλάονται 550
 κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν
 τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.
 τῷ δ' οὐ πω τις ὁμοίος ἐπιχθόνιος γένετ' ἀνὴρ,
 κοσμήσῃαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
 Νέστωρ οἷος ἔριξεν· ὁ γὰρ προγενέστερος ἦεν. 555
 τῷ δ' ἅμα πεντήκοντα μέλαιnai νῆες ἔποντο.
 Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.
 [στῆσε δ' ἄγων, ἐν Ἀθηναίων ἵσταντο φάλαγγες.]

Argolis and the neighbouring places.

Οἱ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
 Ἑρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας. 560

Τροϊζήν', Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,
οἳ τ' ἔχον Αἰγιναν, Μάσητά τε, κοῦροι Ἀχαιῶν·
τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,
καὶ Σθέnelος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·
τοῖσι δ' ἄμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φῶς, 565
Μηκιστέος υἱὸς Ταλαϊονίδαο ἀνακτος.

σμπάντων δ' ἡγείτο βοὴν ἀγαθὸς Διομήδης·
τοῖσι δ' ἄμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Οἳ δὲ Μυκήνας εἶχον, εὐκτίμενον πτολίεθρόν,
ἄφνειόν τε Κόρινθον, εὐκτιμένας τε Κλεωνάς, 570
Ὀρνεϊάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινὴν,
καὶ Σικυῶν, δθ' ἄρ' Ἀδρηστος πρῶτ' ἐμβασίλευεν,
οἳ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν,
Πελλήνην τ' εἶχον, ἥδ' Αἰγίον ἀμφενέμοντο,
Αἰγιαλόν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἑλίκην εὐρείαν· 575

τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
Ἀτρεΐδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσατο νύροπα χαλκόν,
κυδιῶν, ὅτι πᾶσι μετέπρεπεν ἡρώεσσιν,
οὐνεκ' ἄριστος ἔην, πολλὸν δὲ πλείστους ἄγε λαούς. 580

Laconia, and the neighbouring places.

Οἳ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
Φᾶριν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,
Βρυσηϊάς τ' ἐνέμοντο καὶ Αὐγειαὶ ἐρατεινάς,
οἳ τ' ἄρ' Ἀμύκλας εἶχον, Ἔλος τ', ἔφαλον πτολίεθρον, 585
οἳ τε Λάαν εἶχον, ἥδ' Οἰτυλον ἀμφενέμοντο·
τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
ἐξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
ἐν δ' αὐτὸς κίεν ἦσι προθυμίῃσι πεποιθώς,
ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἵετο θυμῷ
τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινὴν,

καὶ Θρύον, Ἄλφειοιο πόρον, καὶ ἔκκτιτον Αἰπύ,
καὶ Κυπαρισσῆντα καὶ Ἀμφιγένειαν ἔναιον,
καὶ Πτελεὸν καὶ Ἑλος καὶ Δῶριον, ἔνθα τε Μοῦσαι
ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595
Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος·
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἶπερ ἂν αὐταὶ
Μοῦσαι ἀείδοιεν, κούραι Διὸς αἰγιόχοιο·
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν— 600
τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότης Νέστωρ·
τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἔστιχόωντο.

Arcadia.

Οἱ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπύ,
Αἰπύτιον παρὰ τύμβον, ἔν' ἀνέρες ἀγχιμαχῆται,
οἱ Φένεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον, 605
Ῥίπην τε, Στρατίην τε καὶ ἡνεμόεσσαν Ἐνίστην,
καὶ Τεγέην εἶχον καὶ Μαντινέην ἑρατεινήν,
Στύμφηλόν τ' εἶχον, καὶ Παρῤῥασίην ἐνέμοντο·
τῶν ἥρχ' Ἀγκαῖοιο πάϊς, κρείων Ἀγαπήνωρ,
ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἐκάστῃ 610
Ἀρκαῶδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
νῆας εὖσσελμους, περάαν ἐπὶ οἶνοπα πόντον,
Ἀτρεΐδης· ἐπεὶ οὐ σφί θαλάσσια ἔργα μεμύλει.

Elis and the islands.

Οἱ δ' ἄρα Βονπράσιόν τε καὶ Ἥλιδα διὰν ἔναιον, 615
δοσσον ἐφ' Ὑρμίνῃ καὶ Μύρσινος ἔσχατόωσα,
πέτρῃ τ' Ὠλενίῃ καὶ Ἀλείσιον ἐντὸς ἔργει·
τῶν αὖ τέσσαρες ἄρχοι ἔσαν· δέκα δ' ἀνδρὶ ἐκάστω
νῆες ἔποντο θαοαί, πολέες δ' ἔμβαινον Ἐπειοί.
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620

νῆες, ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διῶρης·
τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
υἱὸς Ἀγασθένης Αὐγυιάδαο ἄνακτος.

Οἱ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων 625
νῆσων, αἱ ναίουσι πέρην ἄλός, Ἥλιδος ἄντα·
τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἀρηϊ,
Φυλείδης, ὃν τίκτε διίφιλος ἵπποτα Φυλεύς,
ὃς ποτε Δουλίχιόνδ' ἀπενάσσατο, πατρὶ χολωθείς·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 630

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,
οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
οἳ τε Ζάκυνθον ἔχον, ἥδ' οἳ Σάμον ἀμφενέμοντο,
οἳ τ' ἡπείρον ἔχον, ἥδ' ἀντιπέραια νέμοντο· 635
τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος·
τῷ δ' ἅμα νῆες ἔποντο δυῶδεκα μιλτοπάρηοι.

Aetolia.

Αἰτωλῶν δ' ἡγεῖτο Θόας, Ἀνδραίμονος υἱός,
οἱ Πλευρῶν ἐνέμοντο καὶ Ὠλενον ἥδὲ Πυλὴννην,
Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσαν.— 640
οὐ γὰρ ἔτ' Οἰνήος μεγαλήτορος υἱέες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος—
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντα.

Crete and Rhodes ; with the story of Tlepolemus.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 645
οἱ Κνωσὸν τ' εἶχον, Γόρτυν τε τειχιόεσσαν,
Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,
Φαιστόν τε Ῥύτιόν τε, πόλεις ἐὺ ναιεταώσας,
ἄλλοι θ', οἱ Κρήτην ἐκατόμπολιν ἀμφενέμοντα.

τῶν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἡγεμόνευεν, 650
 Μηριόνης τ', ἀτάλαντος Ἐνυαλίφ ἀνδρεΐφοντῃ·
 τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναί νῆες ἔποντο.
 Τληπόλεμος δ' Ἡρακλείδης, ἧς τε μέγας τε,
 ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων· 655
 οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
 Λίνδον, Ἰηλυσὸν τε καὶ ἀργινόνετα Κάμειρον.
 τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
 ὃν τέκεν Ἀστυόχεια βίη Ἡρακλῆϊή·
 τὴν ἄγει· ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος, 660
 πέρσας ἄστυα πολλὰ διοτρεφέων αἰζηῶν.
 Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ ἐνπῆκτῳ,
 αὐτίκα πατρὸς ἐοῖο φίλον μήτρῳα κατέκτα,
 ἦδη γηράσκοντα Δικύμνιον, ὅζον Ἄρηος.
 αἶψα δὲ νῆας ἐπηξε, πολλὸν δ' ὁ γε λαὸν ἀγείρας,
 βῆ φεύγων ἐπὶ πόντον· ἀπέλιθον γάρ οἱ ἄλλοι 665
 υἷες υἱωνοί τε βίης Ἡρακλῆϊης.
 αὐτὰρ ὁ γ' ἐς Ῥόδον ἔξεν ἀλώμενος, ἄλγεα πάσχων·
 τριχθὰ δὲ ὤκηθεν καταφυλαδόν, ἥδ' ἐφίληθεν
 ἐκ Διὸς, ὅσπερ θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
 [καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρόνιων.] 670

The islands.

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας εἴσας,
 Νιρεὺς, Ἀγλαίης υἱός, Χαρόποιό τ' ἀνακτος,
 Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
 ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δὲ οἱ εἶπετο λαός· 675
 Οἱ δ' ἄρα Νίσυρόν τ' εἶχον, Κράπαθόν τε Κᾶσον τε,
 καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας·
 τῶν αὖ Φεΐδιππός τε καὶ Ἀντιφος ἡγησάσθην,
 Θεσσαλοῦ υἱε δύνω Ἡρακλείδαο ἀνακτος·
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο. 680

Northern Greece.

Νῦν αὖ τούς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
 οἳ τ' Ἄλλον, οἳ τ' Ἀλόπην, οἳ τε Τρηχῖν' ἐνέμοντο,
 οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα·
 Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί·
 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685
 ἀλλ' οἳ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
 οὐ γὰρ ἔην, ὅστις σφιν ἐπὶ στίχας ἡγήσαιο.
 κείτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
 κούρης χωόμενος Βρισηΐδος ἠΰκόμοιο,
 τὴν ἐκ Λυρνησοῦ ἐξείλετο, πολλὰ μογήσας, 690
 Λυρνησὸν διαπορθήσας καὶ τείχεα Θήβης·
 κὰδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμῶρος,
 υἱέας Εὐηνοῖο Σεληπιάδαο ἀνακτος·
 τῆς ὃ γε κείτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἐμελλεν.
 Οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα, 695
 Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μῆλων,
 ἀγχιάλόν τ' Ἀντρῶν ἥδὲ Πτελεὸν λεχεποίην·
 τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν,
 ζωὸς ἑὼν· τότε δ' ἤδη ἔχεν κατά γαῖα μέλαινα.
 τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκῃ ἐλέλειπτο, 700
 καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ,
 νηὸς ἀπωθρῶσκοντα πολὺ πρῶτιστον Ἀχαιῶν.
 οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθειν γε μὲν ἀρχόν·
 ἀλλὰ σφεας κόσμησε Ποδάρκης, ὄζος Ἄρης,
 Ἰφίκλου νίδς πολυμήλου Φυλακίδαο, 705
 αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
 ὀπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,
 ἥρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ
 δεύονθ' ἡγεμόνος, πόθειν δέ μιν ἐσθλὸν ἔοντα·
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 710
 Οἳ δὲ Φερὰς ἐνέμοντο παρὰ Βοιβηΐδα λίμνην,

Βοίβην καὶ Γλαφύρας καὶ ἔκτιμένην Ἰαωλκόν·
τῶν ἦρχ' Ἀδμήτοιο φίλος πᾶϊς ἔνδεκα νηῶν,
Εὐμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δια γυναικῶν,
Ἄλκηστις, Πελῖαο θυγατρῶν εἰδος ἀρίστη. 715

Οἱ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο,
καὶ Μελίβοϊαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν·
τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων εὔειδώς,
ἑπτὰ νεῶν· ἐρέται δ' ἐν ἐκάστῃ πεντήκοντα
ἐμβέβασαν, τόξων εὖ εἰδότες ἱφί μάχεσθαι. 720
ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
Δήμῳ ἐν ἡγαθέῃ, ὅθι μιν λίπον νῆες Ἀχαιῶν,
ἔλκεῦ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
ἐνθ' ὁ γε κεῖτ' ἀχέων· τάχα δὲ μνήσασθαι ἔμελλον
Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταο ἀνακτος. 725
οὐδὲ μὲν οὐδ' οἱ ἀναρχοὶ ἔσαν, πόθεόν γε μὲν ἀρχόν·
ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
τόν ῥ' ἔτεκεν Ῥήνῃ ὑπ' Ὀϊλῇι πτολιπόρθῳ.

Οἱ δ' ἔχον Τρίκην καὶ Ἰθώμην κλωμακόεσσαν,
οἷ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος· 730
τῶν αἰθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
ἱγτῆρ' ἀγαθῷ, Ποδαλείριος ἥδὲ Μαχάων·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἱ δ' ἔχον Ὀρμένιον, οἷ τε κρήνην Ὑπέρειαν,
οἷ τ' ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα· 735
τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οἱ δ' Ἀργύρην ἔχον, καὶ Γυρτώνην ἐνέμοντο,
Ὀρθην, Ἡλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκήν·
τῶν αἰθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης, 740
υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς—
τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια
ἡματι τῷ, ὅτε φήρας ἐτίσαστο λαχνήεντας,
τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασσαν—

οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὄζος Ἄρηος, 745
 υἱὸς ὑπερθύμοιο Κορώνου Καινεΐδαο·

τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Γουνεύς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
 τῷ δ' Ἐνιήνες ἔποντο, μενεπτόλεμοί τε Περαιβοί, 750
 οἱ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,

οἱ τ' ἄμφ' ἡμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο·

ὃς ῥ' ἐς Πηνεῖδὸν προῖε καλλιῤῥοον ὕδωρ·

οὐδ' ὃ γε Πηνεῖῳ συμμίσγεται ἀργυροδίνῃ,

ἀλλὰ τέ μιν καθύπερθεν ἐπιῤῥέει, ἥντ' ἔλαιον·

ὄρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀποῤῥώξ. 755

Μαγνητῶν δ' ἦρχε Πρόθοος, Τενθρηδόνος υἱός,

οἱ περὶ Πηνεῖδὸν καὶ Πήλιον εἰνοσίφυλλον

ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευεν·

τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Which were the best horses, and which the best men.

Οἱτοὶ ἄρ' ἡγεμόνες Δαναῶν καὶ κοῖρανοι ἦσαν. 760

τίς τ' ἄρ τῶν ὄχ' ἄριστος ἔην, σὺ μοι ἔννεπε, μοῦσα,

αἰτῶν, ἡδ' ἵππων, οἱ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,

τὰς Εὐμηλος ἔλαυνε, ποδώκεας, ὄρνιθας ὥς,

ὄτριχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον εἵσας· 765

τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,

ἄμφω θηλείας, φόβον Ἄρηος φορεούσας.

ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,

ὄφρ' Ἀχιλεὺς μήνιεν· ὃ γὰρ πολὺ φέρτατος ἦεν,

ἵπποι θ', οἱ φορέεσκον ἀμύμονα Πηλεΐωνα. 770

ἀλλ' ὃ μὲν ἐν νήεσσι κορωνίσιν ποντοπόρουσιν

κεῖτ', ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,

Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης

δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἰέντες,

τόξοισιν θ'· ἵπποι δὲ παρ' ἄρμασιν οἶσιν ἕκαστος, 775

λωτὼν ἐρεπτόμενοι, ἐλεόθρεπτόν τε σέλινον,
 ἕστασαν· ἄρματα δ' εὖ πεπυκασμένα κείτο ἀνάκτων
 ἐν κλισίῃς· οἱ δ' ἄρχον' Ἀρηΐφιλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

Οἱ δ' ἄρ' ἴσαν, ὥσεί τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
 γαῖα δ' ὑπεσπτενάχιζε, Διὶ ὥς τερπικεραύνῃ
 χωομένη, ὅτε τ' ἀμφὶ Τυφώϊ γαῖαν ἱμάσση
 εἰν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι εὐνᾶς·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785

Iris, disguised as Polytes son of Priam, addresses the Trojans.

Τρῳσὶν δ' ἄγγελος ἦλθε ποδὴνέμος ὥκέα Ἴρις
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ Ἀλεγεινῇ.
 οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν,
 πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὥκέα Ἴρις· 790
 εἴσατο δὲ φθογγὴν νύϊ Πριάμοιο Πολίτη,
 ὃς Τρώων σκοπὸς ἔζε, ποδωκείῃσι πεποιθώς,
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
 δέγμενος ὀππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
 τῷ μιν εἵσαμένη προσέφη πόδας ὥκέα Ἴρις· 795

'Enough of words:—marshal the host by tribes.'

ᾧ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίσστος ὄρωρεν.
 ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσῆλυθον ἀνδρῶν,
 ἀλλ' οὐπω τοιόνδε τοσόνδε τε λαὸν ὅπωπα·
 λίην γὰρ φύλλουσιν ἑοικότες ἡ ψαμάθοισιν 800
 ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστυ.
 Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γέ ῥέξαι·
 πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπικούροι,
 ἄλλη δ' ἄλλων γλῶσσαι πολυσπερέων ἀνθρώπων·

τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει, 805
τῶν δ' ἐξηγήσθω, κοσμησάμενος πολιήτας.

They muster by the Tomb of Myrine.

Ὡς ἔφαθ'· Ἐκτωρ δ' οὐ τι θεᾶς ἔπος ἠγνοίησεν,
αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἑσσεύοντο.
πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
περὶ θ' ἵππῆές τε· πολλὸς δ' ὀρυμαγδὸς ὀρώρει. 810

Ἔστι δέ τις προπάραιθε πόλιος αἰπεία κολώνη,
ἐν πεδίῳ ἀπάνευθε, περιδρόμος ἔνθα καὶ ἔνθα·
τὴν ἦ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
ἔνθα τότε Τρῳῆς τε διέκριθεν ἥδ' ἐπίκουροι. 815

The muster.

Τρῳσὶ μὲν ἠγεμόνευε μέγας κορυθαίολος Ἐκτωρ
Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ θωρήσσοντο, μεμαότες ἐγχείησιν.

Δαρδανίων αὖτ' ἦρχεν ἐὺς πάϊς Ἀγχίσαιο,
Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δὲ Ἀφροδίτῃ, 820
Ἴδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθείσα·
οὐκ οἶος, ἅμα τῷ γε δῶα Ἀντήνορος νῆε,
Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,
ἄφνειοί, πίνοντες ὕδωρ μέλαν Διοσῆοιο, 825
Τρῳῆς· τῶν αὖτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
Πάνδαρος, ψ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.
Οἱ δ' Ἀδρηστεϊάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ·
τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινωθώρηξ, 830
νῆε δῶα Μέροπος Περκωσίου, ὃς περὶ πάντων
ἤδее μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκεν
στείχειν ἐς πόλεμον φθισήνορα· τῷ δὲ οἱ οὐ τι

πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοια.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο, 835
καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ δῖαν Ἀρίσβην·
τῶν αὖθ' Ὑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,
Ἄσιος Ὑρτακίδης, δν Ἀρίσβηθεν φέρον ἵπποι
αἰθωνες, μεγάλοι, ποταμοῦ ἀπο Σελλήεντος.

Ἰππόθοος δ' ἄγε φύλα Πελασγῶν ἐγχεσιμῶρων, 840
τῶν οἱ Ἀάρισσαν ἐριβύλακα ναιετάασκον·
τῶν ἦρχ' Ἰππόθοός τε Πύλαιός τ', ὄξος Ἄρηος,
νῆε δύν Λήθοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρηϊκάς ἦγ' Ἀκάμας καὶ Πείροος ἥρωες,
δοσσοὺς Ἑλλάσποντος ἀγάρροος ἐντὸς ἔεργει. 845

Εὐφημος δ' ἀρχὸς Κινόνων ἦν αἰχμητῶν,
νῆος Τροιζήνοιο Διοτρεφείας Κεάδαο.

Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺν ῥέοντος,
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν. 850

Παφλαγόνων δ' ἡγεῖτο Πυλαιαίμενος λάσιον κῆρ,
ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων·
οἳ ῥα Κύτωρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,
ἀμφὶ τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον
Κρωμνάν τ' Αἰγιάλόν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον,
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.

Μυστῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860
ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδής,
τῇλ' ἐξ Ἀσκανίης· μέμασαν δ' ἱσμῖνι μάχεσθαι.

Μῆσοις αὖ Μέσθλης τε καὶ Ἀντιφός ἡγησάσθην,
νῆε Ταλαιμέεος, τῷ Γυγαίῃ τέκε Δίμνη, 865
οἱ καὶ Μῆονας ἦγον ὑπὸ Τρώλφ γεγαῶτας.

Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
οἳ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,
Μαιάνδρον τε ροάς, Μυκάλης τ' αἰπεινὰ κάρηνα·
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην, 870
Νάσσης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,
ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἔεν, ἧῦτε κούρη·
νήπιος, οὐδὲ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
ἀλλ' ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875
Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,
τηλόθεν ἐκ Λυκίης, Ξάνθου ἀπὸ δινέεντος.

NOTES TO THE ILIAD.

BOOK I.

[Notes on Epic Forms are, for convenience, always in these square brackets.]

1. μῆνιν Ἀχιλλῆος, 'the wrath of Achilles,'—the chief motive and central point of the poem, much of the incident practically turning on this wrath and its consequences; see, however, *Introduction* (7).

Θέα, the Muse. To call on the Muse meant something in the Homeric times.

[Πηληϊάδεω. The genitive of A-declension (masc.) in Homer has three forms: -ᾶο, -εω (one long syllable), and ω (after vowels, as βορέας, βορέω), -εω scanned as one syllable.

Ἀχιλλῆος. The Homeric declension of nouns in -εύς has η usually, instead of ε, before vowels.]

2. σὺλομένην, adj. of participial form, 'destructive,' from stem δλ-.

ἔθηκε, 'set,' i.e. 'gave,' 'caused.'

3. Ἅιδι. [This and Ἅϊδος are irregular (Homeric) cases of Ἅϊδης, as though from a form Ἅϊς.] Hades in Homer means the god of the world below; afterwards it came to be used also for the place.

4. αὐτοῖς. αὐτός always in the nom. means *himself*, not *he*; always when it comes in agreement with a substantive (except ὁ αὐτός = 'the same'); and thirdly, when it is emphatic, as it is here, coming first in the clause.

'Themselves,' as opposed to their souls; for in the Homeric idea a soul was a poor, feeble, shadowy thing, living a faint kind of life in the under-world.

δάρια (ἐλ—'take'), 'spoil,' 'prey' (δὲ not cut off, for probably there is a consonant lost; see *Notes on Language*, 17).

[τεύχε for ἐ-τευχε. In Homer the augment is optional.]

5. πᾶσι, with both substantives. [τελείω, Epic form of τελέω.]

6. ἐξ οὗ, 'from the time that.' It is better to take this (with this arrangement of stops), as depending on μῆνιν δεῖδε; it indicates the point from which the tale is to begin.

8. ξυνέηκε [aorist Epic of συνιημι], 'set them together,' 'provoked them.' ἄρ, also ἀρα and enclitic ῥα, originally a demonstrative particle 'then,'—often used in the full simple Epic style in places where it is only clumsy to translate it. In questions (like this passage) it is naturally common.

9. Διητοῦς καὶ Διὸς υἱός. Leto and Zeus were the parents of Apollo and Artemis. Apollo sends the pestilence [νόσος, Epic form of νόσος], because he is the god of Punishment: he is armed with a bow, and sends all sudden deaths by his shafts. (*List of Gods, Introduction*, p. 17).

11. ἀρητήρα (ἀρα-, 'pray'), 'priest.' [ἀρη-, Epic for ἀρα-] Notice the two spondees at the end of the line.

13. λύω, 'I set free' (20), λύομαι, 'I get set free,' 'ransom:' a good example of this use of the middle, where the subject of the verb gets the advantage, somebody else doing the act. Compare x. 378, ἐγὼν ἐμὲ λύσομαι, 'I will ransom myself.'

ἀπείροτος (stem PER-, 'pass,' 'finish'), 'endless,' 'countless.'

14. The 'chaplet of far-darting (see 9) Apollo' and the 'sceptre' are signs of his sacred profession and the god's favour.

Notice the long A in Ἀπόλλωνος; cf. 43.

18. δοῖεν. The Optative Pure (see Scheme). 'May they grant!' He means: 'I pray for your success if you restore my daughter;' but he puts the prayer to the gods and his request as two separate things.

20. λῦσαι—δέχεσθαι. Infinitive used for imperative (Epic usage).

22. ἐπευφήμησαν, 'applauded' [bidding him to], etc.; 'applauded that he should.' A construction natural, but a little loose.

23. δέχθαι. A common form of (middle or passive) aorist in Homer, consisting simply of the stem (δεχ-) and the infinitive termination -θαι. It is a primitive and very simple form.]

25. καῶς, 'harshly.'

[ἀφίκα. *ι*, as there is no augment. It is the by-form of the imperfect, viz. *ἴων*, *ἴεις*, *ἴει*, which is also found in Attic.]

ἐπὶ . . . ἐτελλεν. In Homer's time the prepositions in compound verbs were separable, as they are (in some verbs) in modern German. Even in Attic Greek the augment and reduplication come regularly after the preposition. The actual separation of the two, as here, is called 'tmesis' (τμήσις, 'cutting'). In this way the preposition is often half adverbial, having no substantive.

κράτερὸν δ' . . . 'and laid a stern charge upon him.'

26. κίχλω. [The Epic subjunctive, for κίχω.]

This subjunctive is as good as a command, 'Let me not find' (see *Notes on Language*, 13. 1).

28. μὴ . . . οὐ χράσμεν, 'Lest it avail thee not,' just as 'ne non valeat' might be used in Latin.

29. πρίν, adverb, 'sooner.'

31. ἀντιώσαν. [Epic for ἀντιώσαν; perhaps contracted ἀντιώσαν, and then resolved again with the vowel assimilated.] Only in this phrase with the accusative, probably simply meaning 'coming to.'

32. ὥς κε (= ὥς ἄν) final, 'in order that.' [ρέηαι, Epic for ρέη, 2 pers., subj. pres. The original form had the *person*-endings—*ρέω-μαι*, *ρέη-σαι*, *ρέη-ται*; and *ρέη-σαι* dropped *σ*, and became *ρέη-αι*, so again contracted *ρέη*. Similarly 2 ind. is *-εαι*; cf. 74.]

33. ἔδρασε. Observe that the *ε* is long, inasmuch that in some editions it is spelt with two *δ*'s. But the fact is, most probably, that in Homer's time there was a *spirant* sounded after the *δ*, so that the word was pronounced *edyeisen*. The stem is *δε-* (originally describing quick motion, then naturally fear). The spirant is a relic of the *iota*, used *again* in the word, as does happen with *iota* (compare *μελίων* for *μεγ-ίων*). The reduplicated forms *δειδίσκαα*, 555, *δειδίσσομαι*, i. 190, show the same. In i. 406 we have a vowel lengthened again before *-δρασε-*.

36. τόν. The article in Homer is used as Article ('the'), Relative ('who,' as here), and Demonstrative ('that').

So we use 'that' for demonstrative and relative, as 'that pig that I killed,' and our 'the' is really the same word. See *The Language of Homer*, 11.

37. [κλέει. Aorist imp., from κλέω; formed as though from verb in *μ*, which is the older form. See 218.

μεν, Epic for *μου*.]

ἀμφιβότανε, 'protectest.' Chryse and Cilla were towns in the Troad.

38. [Τερβόου, old Epic form of genitive in O-declension.]

ἴφα, 'mightily.'

39. Smintheus was a name given to Apollo. Some supposed it was derived from *σμήθος*, 'a field-mouse,' as a pest from which the god had delivered them; others from the name of a place.

[*τοι* for *σαι*.] χαίεσσα, describing the effect (proleptic), 'to gladden thee.'

ἐπὶ . . . ἔρφα, κατὰ . . . ἔκρη, *tnesis*, 25.

41. [κρήνηον, lengthened aorist of *κράνω* (*η* for *α*).—*Lang.* 8 (*d*).]

44. Olympus, usually taken to be the Mysian Olympus, or mountain range of which Ida was a part; supposed in the early Greek mythology to be the home of the gods, who lived there in their palace behind the clouds. Later the heaven was naturally identified with the Thessalian Olympus, 9700 feet high, and covered with snow.

κατὰ κρήνων, 'down from the top.'

45. ἀμφιπεφύει. Long for sake of metre.

47. αὐτόθι, 'himself,' as opposed to his arrows; see 4, Note.

ἦϊα. [For *ἦει*, from *εἶμι*, 'to go.'] Notice the grand simple picture of the god in his wrath: 'He went like the night.'

48. μετὰ . . . ἔηκεν [= μεθῆκε], 'he let fly.'

49. Observe the descriptive *travelling* sound of this line.

Compare Vergil, *Aen.* xi. 875, where the trampling gallop of the horses is imitated, and Tennyson's lines—

'The moan of doves in immemorial elms,
And murmur of innumerable bees.'

50. [οἴρηας, see 2.]

51. αὐτοῖσι, 'the men themselves,' as opposed to the mules; cf. 4, 47.

βῆλος. Observe that the *ο* is lengthened before the vowel; see *Language*, 17, where it is shown that *εχω* had a consonant at the beginning originally.

ἐχρευκός is doubtful; but prob. the meaning 'sharp' is right, which is common to all the stem *πικ- πεκ-*.

54. ἀγορήνδε. The suffix *δε* is added to express *motion to*. Thus *οἰκόνδε*, 'homewards.' 'Ἀθήναζε (= Ἀθήνας-δε), 'to Athens.' καλέσασατο. [In Epic the *σ* is often doubled in aor. and fut.] Middle, cf. 13; Agamemnon would actually call the meeting.

55. τῷ ἐπὶ φρεσὶ θήκε, 'for she put into his heart.' τῷ dative of Recipient, more remotely affected.

57. ἤγγαθεν. Shorter Epic form of ἡγέθησαν: compare εἰεν and εἴσαν.]

58. τοῖσι, dative after μετέφη, 'he spoke among them.' μετὰ with the dative having (in Epic) the meaning 'among.'

πόδας, accusative of respect.

60. εἰ κεν . . . φύγοιμεν in Attic would be εἰ φύγοιμεν, ἐάν being only found with subjunctive. See *Language* (13).

61. δαμά, contracted future.

62. [ἐρείομεν, 26.]

μάντις ('inspired' person, stem *μαν-*; cf. *μανομαι*), foretold by augury; *λερεὺς* by sacrifices to his god; *δνειρόπολος* by dreams.

64. ὧ, τί, 'why,' indirect, just as τί, 'why?' in direct questions.

65. ἐχχολῆς, genitive of relation (thing *in respect of which* the anger is).

Compare μέλεος τῶν παθῶν, ἐπιστήμων τῆς τέχνης and the Latin imitations *integer vitae, dubius salutis*.

'Angry for prayer or sacrifice' neglected, he means.

66. τελείων, 'perfect,' 'unblemished' for sacrifice. See *Language* (10).

67. αἰ κεν . . . βούλεται, 'if perchance he may be willing,' (*i.e.* in that hope).

[βούλεται is Epic subjunctive with shortened vowel; the first and second plural may be thus shortened.]

ἀντιάσας, lit. 'meeting,' *i.e.* 'accepting.'

68. οὕ (with accent), demonstrative, 'thus.'

70. οὕ ῥ' ἔδη. An instance where the digamma is lost, and the metre is spoiled. ῥ' ἔδη is from οἶδα, stem *ιδ-* = *Fiδ-* = Latin *vid-*. See *Language* (16).

[ἔδντα for later ὄντα, part of εἰμι.]

πρὸ τ' ἔδντα, 'what was before,' *i.e.* the past.

71. [νῆεσσι, Epic dative of ναὺς.]

ἡγέομαι takes the dative in the sense of 'to guide,' 'to lead the way,' naturally.

εἶσω, in Homer constantly with accusative, if there is motion. The Attic usage is with genitive.

72. ἦν, from δς, possessive 'his.'

διό, 'by reason of,' as usual. His prophetic art was the cause of his guiding them.

οἱ, dative of personal pronoun σδ.

73. [σφιν, Epic dative of σφεῖς, meaning 'to them' simply.]

74. [κίλει, 2d person from κέλομαι. See note on 32.]

75. [ἱκατηβέλεταο. See note 1.] Observe -ος long.

76. [ἐρῶ, σὺνθεο, uncontr. Epic forms for ἐρῶ, σὺν-θου; δημοσσον, see 54.]

σύνθου, 'take heed.'

77. ἦ μὲν [later ἦ μήν], the regular particle in oaths and strong assurances.

80. δε χάσεται [for χώσηται, 67]. In Attic would be required δν with the conjunction.

χέρη, from χέρης, old substantive, 'vassal' (probably from χερ = 'one who is in the hand of his master'); and χερῶν (χείρων) in the comparative.

In Homer the heroes are everything; the common men are nothing; see ii. 337.

81. εἴπω in Homer often means 'even if.' See *Language* (15).

χόλον γε, 'his wrath at least.' The γε emphasises the χόλον, which is opposed to κότος; see next line.

εἰ-καταπέψῃ (cf. 80) in Attic would have to be ἦ-καταπέψῃ. καταπέψῃ. We say, 'Swallow down your anger,' the Greeks said more pointedly still, 'Digest your anger.'

82. κότος is clearly the lasting 'spite,' 'grudge,' χόλος the 'rage.'

83. φράξω, 'to tell.' φράζομαι (mental use of middle), to 'ponder,' 'bethink one's-self'; ἦ, 'whether.'

88. ἔμει ζώντος . . . δερκομένοιο. The genitive absolute; 'while I live and see the light'; it is of course a threat. 'To see (the light)' is a regular Greek phrase for *living*. βλέπω is common in this sense.

[ἔμεθ, 37.]

89. [κοῶης, Epic for κοῶιαις.]

90. 'Not even if thou speak'st of Agamemnon,' because of Calchas' hint, 78.

91. [πολλόν; Epic has both forms, where Attic has only a mixture of the two.]

97. [ἀεικέα, accusative uncontracted for δεικῆ.]

Observe πρὶν here adverb and in 98 conjunction. So in Attic πρότερον . . . πρὶν.

98. ἀπό . . . δομένα, tmesis, 25. The subject is 'they,' the Greeks.

δικῶπις, 'quick-glancing,' a mark of vigour and youth, 389.

99. ἀπριάτην ἀνάποινον, adverbs, 'without price or ransom.'

100. [πεπίθουμαν, reduplicated aorist. In the old Epic not only the perfect and present but also the aorist was found often reduplicated. In Attic the perfect is still so; the present in a few verbs; and the reduplicated aorist has disappeared except in ἤγαγον, εἶπον, etc.]

Of Chryse mention has been made, 37.

101. [κατ' . . . ἔξετο, tmesis, 25.]

103. [μένεος, Epic uncontracted genitive.]

φρένες ἀμφυμέλαιναι, 'dark-set heart' (literally 'midriff,' supposed the seat of feeling). The epithet is a constantly recurring one, and describes originally the actual φρήν, *hidden* in the body, and so by natural transference, any hidden feeling, as here μένος, 'wrath.' These constant epithets are common in the primitive style of Homer.

104. [λαμπερόωντι. The formation is made thus, -δόντι, -ώντι, -δώντι. The contraction is resolved, the *o* being assimilated to *ω*.]

ἔκτεην, originally *FeFik-την*, simplest form of pluperfect dual from stem *-Fik-*, which is commonly strengthened into *Feik-*. The metre here shows the digamma; cf. 70, 79. The commoner form of this perfect is *ἔοικα*.]

105. κακ' ὀσσομένος, 'with ill-boding look.'

Observe the *double* superlative πρώτιστα, like 'Most Highest;' so *Il.* ii. 228.

107. φρεσὶ, 'in thy heart.'

110. δῆ is scornful,—‘forsooth;’ he quotes their alleged reason, wrathfully incredulous. See *Language* (15).

114. [ἔθεν, Epic genitive for οὐ; so σέθεν, ἐμέθεν, for σοῦ, ἐμοῦ] In Homer it need not be reflexive, as it is later; it may simply be (as here) ‘him,’ ‘her,’ ‘it.’

[χερείων, Epic form for χείρων (= χερ-ίων). See 80.]

115. οὐ δέμας οὐδὲ φύην, ‘not in stature (cf. μικρὸς δέμας) nor form.’

117. [ἔμμεναι (ἐς-μεναι), Epic infinitive from εἰμι.]

ἤ, ‘rather than.’

119. [ἔω = Attic εἰ; cf. 70.]

ἔουκεν, digammated, from *ἔουκεν*. See 104.

120. ὁ μοι . . . ἄλλη, ‘what spoil I am losing’ (literally, ‘is going elsewhere’). μοι is what is called the Ethical dative; the person *interested*, rather than directly *affected* by and depending on the verb.

124. ξυνήια κείμενα πολλά, ‘common store abundant.’ [ξυνήια, formed from ξυνός, ‘common,’ connected with preposition ξύν = κοινός.]

125. τὰ μὲν . . . τὰ. The first τὰ is relative, ‘which;’ the second demonstrative, ‘that.’ See line 36 and page 34.

126. παλλολογα [πάλιν λέγ-, ‘gather’], ‘together again;’ the adjective is proleptic (39); as in English ‘I drank the cup *dry*,’ ‘I shot him *dead*.’ It expresses the *result* of the verb.

128. [αἰ, Epic for εἰ; κε, Epic for ἄν; ποθί, Epic for που. So αἰ κε = ἔάν.]

129. [δῶσι, Epic for δῶ.]

131. δῆ οὕτως. δῆ οὐ- scanned as one syllable; figure called Synizesis, ‘settling together’ of two syllables.

ἀγαθὸς περ ἑὸν, ‘brave though thou art.’ He uses the stately formality, as Achilles had κύδιστε, 122, with a certain bitterness.

132. νόφ [Epic uncontracted, for νῶ], ‘with thy craft.’

[παρελεύσεται, 74, 32.]

136. ἄρσαντες κατὰ θυμόν, ‘suited to my mind.’

ὅπως . . . ἔσται. ὅπως with the future expresses purpose, like ὅπως with the subjunctive; but it is used after verbs of *precaution* and *providing*, which is the idea here.

After this line nothing follows to answer to *εἰ μὲν* . . . ; the answer is 'well and good,' to be supplied from the sense. This sudden breaking off is common (where that is to be supplied) in Greek; it is called *Aposiopesis* (*ἀποσιώπησις*, 'becoming silent').

137. [ἴδωσι, Epic for δῶσι, vowel assimilated; cf. 104.]

κεν . . . *ἔλωμαι*, 'I will take it.' But the use of the subjunctive with *κεν* makes it a little less peremptory than the future. In Attic Greek either the future is used, or optative with *ἄν* ('I will,' or 'I would'); in Epic Greek there is a finer gradation,—Future, Subjunctive, Future with *ἄν*, Subjunctive with *ἄν*, Optative with *ἄν*. See *Language*, 13 (2).

138. [τεός, Epic for σός.]

139. *κεν κεχολώσεται*. See note on 137.

ὅν κεν ἔλωμαι, the regular Indefinite Construction (see *Language*, p. 38 (δ)); 'whomsoever I come to.'

141. [ἐρύσσομεν, Epic for -ωμεν, see 67.] It is the hortative subjunctive, 'Let us draw,' 26.

142. *ἐν* . . . *ἐς* . . . *ἄν* (for *ἀνά*), prepositions separated from the verbs (tmesis, 25) and used adverbially.

αἰγείρομεν . . . *θείομεν* (26) . . . *βήσομεν* are all aorist subjunctive.

144. *εἰς* . . . *ἔστω*, 'and let one wise man be chief.'

148. *ὀπόδρα ἰδών*, 'with scowling glance.' [*ὀπόδρα* is from *ὀπόδρα* = *δρακ*.; and so is a most descriptive word, 'looking under.']

149. *ἀναιδείην ἐπαιμένη*, 'clothed with shamelessness.' (*ἐννυμι* can take double accusative of the person and the dress; hence the passive can have accusative of the dress, as here.) For form *ἐπαιμένη* see *Language* (16).

150. *τοί—ἔπεισιν*. A not unnatural double dative, the verb 'obey' having relation both to the command and the commander.

The same occurs in Latin, in the phrase 'dicto audientes esse alicui.'

πείθεσθαι, 'how can a man obey?' The deliberative or dubitative subjunctive, common in Attic too. But see *Language* (13).

152. [*ἤλυθον*, Epic for *ἦλθον*.]

153. *μαχησόμενος*. [Epic varied form for *μαχεσ*-, in Attic contracted to *μαχούμενος*.]

Observe -os long for metre's sake ; see *Introduction*, notes on the metre.

104. εἰς, ethic, 120.

154. οὐδέ μιν [in later Greek μιν after οὐδέ, 77], 'nor indeed.'

155. Φθίη, part of Thessaly celebrated as Achilles' home.

158. ὅφρα σὺ χαίρης, 'that thou mayst rejoice,' not 'mightest,' as one might expect after ἐσπόμεθα, because the end was not yet attained. The sequence is thus varied for a clear purpose (χαίρης for χαίρεις), as is often the case.

159. 'To have the face or eyes of a dog' is (in Homer) to be utterly shameless.

160. τῶν, rel. 36. Genitive of reference or relation ; cf. 65.

162 [ὤϊς, Epic variant form with ὠϊς (which alone appears in nominative singular).]

163. σὸ μιν = μιν, 154.

164. ὅπποτε [Epic for ὅποτε] πέρσῃσι, 'whenever they plunder.' Indefinite subjunctive, without ἄν, as often in Homer. See *Language*, 13 (6).

165. 'The most part of furious war my hands accomplish.'

166. ἐπεὶ καὶ κάμω, 'whene'er I am weary' (indefinite subjunctive, 139).

169. Φθίην-δε. The δε is 'to,' expressing motion ; cf. Ἀθήνας-δε for Ἀθήνας-δε.

170. [ἔμεν. ἔ-μεν, Epic infinitive for ἔ-μεναι.]
σ', for σοι.

171. Subject of ἀφόξεω is 'I.'

173. θυμὸς ἐπέσσυται, 'thy heart is eager.' (ἐπέσσυται, perfect passive of ἐπίσσω.)

174. [ἐμεῖο, Epic varied form of genitive of ἐγώ.]

175. καὶ τιμήσουσι. Note on 137.

[μητρίεσσιν, Epic nominative for μητρίεσσιν. Compare Latin form, *poeta* = ποιητής.]

He says that Zeus will honour him ; but he knows not what Zeus has in store for him afterwards.

176. [ἔσσι, Epic for εἰ.]

180. [σέθεν, Epic form for σοῦ.]

184. κ' ἄγω, 'I will bring,' subjunctive ; cf. 137.

187. 'To fancy himself my equal, and rival me openly.'

[ὁμοιωθήμεναι, Epic for ὁμοιωθῆ-ναι.]

188. Πηλείων, another form of Πηλεΐδης.

189. λαοίοισι [Governed by ἐν, *ol* being dative of recipient], 'shaggy,' 'hairy;' supposed a mark of manly strength.

191. τοὺς μὲν, 'the others.' ὁ δέ, 'but *he*,' with a slight emphasis, as there is no need to have the subject expressed.

The optatives are deliberative; optative because μερμήριζεν is historic, according to the regular sequence of moods. [See page 44. (3).]

ἀναστήσαιεν, lit. 'remove,' *i.e.* 'scatter.'

193. εἰς, for ἔως, 'whilst.' (It is sometimes written ἔως here, but clearly the metre requires εἰς.)

194. ἔλκετο, imperfect, 'began to draw;' he never finished it, 219.

ἦλθε δ'. This δέ is sometimes added superfluously to the principal verb, after dependent sentences. See PARTICLES, *Language* (15).

195. πρὸ . . . ἦκε, tmesis, 25.

197. κόμης, 'by the hair.' Perhaps genitive of attachment, like ἔχομαι τῆς ἐλπίδος.

200. [φάανθεν, Epic for ἐφάνθ-ησαν.] 'Shone;' cf. 57.

201. 'And lifting up his voice (φωνήσας), he spoke winged words to her.' [μυν, Epic personal pronoun.]

204. τελείσθαι, 'will be fulfilled.' Middle form, with passive meaning.

205. ἦς [αἶς, 179], from δς or ἐός, 'his own.'

ἂν ὀλέσση, 137. ὑπεροπλι-ησι, *i* long, for metre's sake. 'For his pride soon shall he die.'

207. [αἶ κε, 128. πύθεται, 32.]

211. 'But with words (not with deeds, μηδὲ ξίφος ἔλκεο), right well revile him, as indeed it shall come to pass.' [ἔσεται, Epic for ἔστα.]

ὡς ἔσεται περ is a little obscure, but means 'Achilles may talk about the injustice, and protest in words, for *justice shall be done him*;' and so is practically explained in the next three lines.

[The commoner explanation, 'however it may happen,' *i.e.* 'with what words you please,' the Greek will hardly admit.]

214. [ἔβριος, Epic for ὑβρέως; common with *i*-nouns.]

λογω, other form of ἐχ-, 'refrain.'

216. σφαιότερον ἔπος, 'the word of you two,' Athene and Here. εἰρόστυαται. There are three forms—ῥόομαι, ἐρρόομαι, εἰρρόομαι, meaning strictly to 'draw to one's-self,' and so to 'guard,' 'keep.'

217. καὶ . . . περ κεχολωμένον, lit. 'even being wroth,' i.e. 'though wroth.'

[*Id.*, 68.]

218. δε κε—ἐπιτείνεσθαι, 139, and *Scheme*.

μᾶλα τ' ἔκλυον. The *τε* is a kind of enclitic demonstrative, 'him then they hear.'

ἔκλυον. (1.) *Form*.—The present, κλύω, does not occur in Homer, only this tense (with κλύθι and κέκλυθι), which is best parsed not as imperfect but as aorist. (2.) *Meaning*.—The aorist is used where we should use present, to describe a habit. It is called habitual or gnomic aorist.

219. ἦ, 'he spake;' old verb ἦμι (which is also found). ἦ is still found in Attic Greek in the Epic formula, ἦ δ' εἰ, 'said he.' [= Latin *a-īo*.]

σχήθε, 'held.'

221. Οὐλομένηδε, 54.

βεβήκα, pluperfect, 'was gone.'

225. κυνός, 159.

'The heart of a deer' requires no comment. These vivid comparisons are in the true simple style of Homer.

226. πολέμον. ο long; the stress of the foot (arsis) comes on it. Also there is a lost consonant. See *Language* (17).

228. τὸ δὲ τοι κῆρ εἶδεται εἶναι, 'that seems death to thee,' scornful.

230. 'To take (his) gifts away, whosoever,' etc. The antecedent is easily supplied. εἴπη, indefinite without *αὖ*, 164.

232. ἦ γάρ, 'for surely else.' 'Else' has often to be supplied in Greek.

233. ἐπὶ μέγαν. Vowels are often lengthened in Homer before liquids. The voice can dwell so easily on liquids. See *Language* (18) *b*.

235. ἐπεὶ δὴ πρῶτα, 'after it has once. . . .' The simile is imitated, Vergil, *Aen.* xii. 206.

238. *οἱ τε . . . εἰρύαται*, 'who guard the laws by charge from Zeus.' For *θέμωτες*, see note on ii. 206.

[*εἰρύαται* is perfect, for *εἰρυνται*; the *α* for *ν* is regular in Ionic dialect.]

243. *πίπτωσι*, indefinite. See *Language*, p. 41, (6).

244. *δ τ'*, 'that.' *δ* for *δτι*, as Homer often uses it. The vowel cut off is *ε*, not *ι*; the *ι* of *δτι* is never elided; *δ τε*, like *οἱ τε*,

238. The *τε* enclitic, and may be said to have no meaning.

245. *πρὶ = πρὸς*.

248. Pylos, on west coast of Messenia, close to the island of Sphacteria, the scene of a famous incident in the Peloponnesian War, and also of the battle of Navarino.

250. 'For him already had two generations of men perished, who before with him were born and reared, . . . and he ruled among the third.'

μρόπων, a doubtful word, probably means 'mortal' (according to others 'greedy': less likely).

[The old derivation *μρ-δπ-*, 'articulate-speaking,' is improbable, both in origin and meaning, and the best authorities now give it up.]

251. [*ἐφθίαθ'*, Epic for *ἐφθιωτο*, pluperfect passive, *φθίνω*; cf. 238.]

οἱ, governed by *δμα*.

[*τράφην* (strong aorist passive), 57.]

τράφην ἢ δ' ἐγένοντο. In the wrong order. So in *Od.* v. 264 he says, 'having dressed and washed;' iv. 208, 'at his marriage and birth;' xii. 134, 'his mother having reared and borne him.'

It is the right order to one *looking back*.

252. *τρίτατος*. So we find *πρώτιστος*, *δεύτερος*, *ἐβδόματος*, *ογδόατος*. See *Language* (7).

256. [*κα-χαρ-οἱ-ατο*, reduplicated aorist optative; stem, *χαρ* (*χαίρω*).] Termination *-ατο* for *-ντο*, see 238.

257. 'If they learned all this tale of your strife.' Genitive (dual) of relation, depending rather on *τάδε* than on *πυθολατο*.

258. *πρὶ*, in its old sense, 'above;' 'above the Greeks in counsel and in war.' *βουλῇ*, accusative of respect, and *μάχεσθαι* infinitive of explanation, defining *in what* he was superior.

262. [*ἀνέρας*, Epic for *ἀνδρας*.]

ὤωμαι, very like a future,—'nor can I ever see.' See *Language* (13).

266. *κάρτιστοι* = *κράτιστοι*. *ρ* has a tendency to change places with its vowel; cf. *βραδ-βαρδ-, θρασ-θάρσ-* (metathesis).

267. [*ἴσαν*. Simply unaugmented *ἦσαν*.]

μὲν = *μήν*, 154.

268. *φῆρ* [Aeolic form for *θήρ*, compare Latin *fer-a*.], 'a beast.'

The 'mountain-beasts' were the Centaurs, who were so called from the wild life they were supposed to lead in the Thessalian hills. The story was that the *Lapithae*, a powerful tribe who lived near under a king Pirithoos, invited the Centaurs to Pirithoos' wedding feast; but the latter attempted to carry off the women, and so a battle arose in which the Centaurs were worsted and expelled from their homes. In later times they were conceived as half men and half horses, and are so represented in the sculpture on the frieze of the Parthenon, now in the British Museum.

The heroes in 263, 264 are all Lapithae.

269. *καὶ μὲν* = *καὶ μήν*. So again, 273.

271. *κατ' ἑμ' αὐτόν*, 'by myself,' i.e. in single combat.
κείνοισι is clearly the Centaurs.

272. *μαχέοντο*,—for there are both forms, *μαχέ-ομαι* and *μαχ-ομαι*, 267.

273. [*ἔκρινεν* for *ξυν-έσαν*] 'Listened to my counsels.'

274. [*ὑμῶν* for *ὕμεις*.]

275. *περ ἔόν*, 'even being,' i.e. 'though thou art.' In Attic *καίπερ*. See 217.

277. *Πηλεΐδῃ θεῷ ἱριζέειν*. The *-δῃ ε-* becomes one syllable by uniting in pronunciation; cf. *βουλέων*, 273; and 131 (synthesis). [*ἱριζέμεναι*, Epic infinitive for *ἱριζέειν*.]

278. *ἔμμορε*, perfect of *μείρομαι*, root *μερ-μαρ-*, 'has for his portion.' Cf. *μοῖρα*, 286.

τιμῆς is genitive partitive.

'A king's portion is not equal honour,' i.e. he must have more.

280. [*ἔσσι*, 176.]

282. [*τέόν*, 138.]

283. *αὐτάρ*, etc., 'ay, I beg thee abate thy anger toward Achilles.'

'*Ἀχλλήϊ μεθέμεν*, i long; cf. 233. [*μεθέμεν* = *μεθεῖναι*.]

284. ἔρκος πολέμοιο, 'defence against war' (objective genitive).

286. [ἐίπες. The stem is *-Fep-*, 108. The aorist from this stem is reduplicated, *e-Fé-Fep-on*, and when the digamma disappeared it became *é-ep-on*, two of the *e*'s contracting. This is the only way of accounting for the *είπ-* in the other moods.

κατὰ μοῖραν, lit. 'according to the portion,' i.e. 'according to what is fit,' 'duly.'

287. [ἐμμέναι, 117.]

περί, in its early sense, 'above.'

288. [κρατεῖν, uncontracted for κρατεῖν. πάντεσσι for πᾶσι, 71.]

289. τιν', 'some one,' 'many a one;' meaning chiefly himself.

[ὄλω = οἴομαι.]

290. [μιν, 201. ἔδωτες, 70.]

291. τοῦνεκα, 'therefore,' = τοῦ ἔνεκα, 'for the sake of that.'

προθέουσι, 'rush forward.' Observe the plural προθέουσι, with neuter ὄνείδεα.

The whole line then means: ' [If the gods have made him a warrior] On that account do taunts rush forth for him to utter?' i.e. 'is he to insult us at his will, because he is a fighting man?'

This is better than to assume, as Liddell and Scott and others do, another verb προθέω, 'to put forward,' 'to permit:' for the sense is strained; there is no sign of such a verb elsewhere; and προθέω in the sense of 'rush forward' is a regular Homeric word.

293. σῶτιδανός, 'worthless' (σῶτις).

294. [ὅτιτι, Epic for ὅτι.] The subjunctive is indefinite; see 139.

295. [ἐπιτελλεω, 76.]

296. Achilles repeats this sarcastically from Agamemnon's mouth, 289.

302. εἰ δ' ἄγε μὴν παρήσαι, 'or come now, try.' A common formula in Homer, the *εἰ* being probably elliptical. Lit. 'but if (you like, or you don't believe me, or, etc.), come now try.' See 524.

[γνώωσι, 137.]

303. ἐρωήσεται (One of the numerous derivatives from stem *SRU-*, 'to gush'), 'shall flow forth.'

305. ἀν-στήτην [ἀνδ often loses its *α* in composition in Epic], 'stood up.'

306. ἰσας, 'even-built.' [A peculiar Homeric feminine of *ισος*, 'equal,' with an additional vowel.]

307. *οἷς*, from *δε*. [Originally *σφες* (of which another form, *σφός*, is found, see 534) = Latin *maus*, *F* vanishing, *σ* becoming aspirate.] Possessive, 'his own.' Menotriades is Achilles' friend Patroclus.

308. [*Ἰλιάδα*, 169.]

309. *ἐς—ἔκρυσε* (tmesis, like *ἐ-βήρε*), 'he chose twenty rowers into it.'

ἑκατόμβη (*ἑκατόν*, 'a hundred,' *βη*, 'ox'), 'a sacrifice (originally) of a hundred oxen.' Often used for any large sacrifice.

310. *βήσε*. Homer uses the weak aorist for 'made to go' (for which, later, they used another word, *βεβέτω*).

311. *ἐν ᾗ*, adverbial, 'and among them.' *παλό-μεντος*, 'wily,' is a constant epithet, 103.

313. *ἀνολυπαίνεσθαι*, 'to purify themselves,' (*λύ-μεν*, properly 'that which is washed,' 'washing,' 'filth'); for they also were under the god's wrath for Agamemnon's trespass.

316. *ἐρηγέτω*, 'barren' (*ε-*, 'not,' *τρώγῃ*, 'ripe fruit'); constant epithet of sea, as opposed to the land.

317. *ἑλικορρόνῃ περὶ καπνῷ* seems to mean 'rolling round in the smoke,' the *περὶ* being used loosely.

321. *οἱ*, 'to him.' Not confined to reflexive (*σibi*) as it is in Attic. [*ἔστω*, 267] Observe the mixture of dual and plural; and again

332. The verb may always be either.

ἐτηρέας, 'active,' 'nimble;' compare *ἐτρήναι*.

323. 'Take her by the hand and bring.' *χερσὶς*, for genitive, 197.

ἰδόντε, dual. *άγμεν*, infinitive for imperative; cf. 20 [for *-μέναι*, see 277].

324. [*ἰδέησι*, longer form of *ἰδῶσι*, 129. Epic 3d singular subjunctive aorist.] For the rest of this line, see 137.

325. *βέγων*, 'more terrible,' literally 'shuddering,' as though formed straight from noun-stem *βη-*. So we find in Homer *κῆδιστος*, *κύδιστος*, *ἐλέγχιστος*, see ii. 285. The word gives a very vivid force to the line.

326. See 25.

327. *ἄεκοντε*, 'loth,' naturally; it was an odious office.

331. *αἰδομένη*, 'ashamed,' takes accusative of the person *at* whom the shame is felt, like *φοβοῦμαι*. [Epic for later form *αἰδέομαι*.]

332. [ἰρέοντο, Epic bye-form of ἔρ-ομαι, 'I ask,' 272.]

333. ὁ ἔγνω. Observe the *hiatus*, as it is called, the two open vowels coming next each other. It seems commoner in Homer after first foot than elsewhere; see, however, 569. It is, of course, quite a different case from those where a consonant has been lost (532).

334. Observe the royal courtesy of Achilles towards the heralds, who are both sacred in person (Διὸς ἀγγελοι) and innocent of offence toward him.

336. [δ, Epic relative = *ds*. σφῶι, 'you two,' uncontracted.]

337. Πατροκλῆς and Πάτροκλος, two forms of the name, both used. He was the hero friend of Achilles. On their friendship much of the story turns.

338. [σφῶϊν, 'to them two,' uncontracted.]

339. πρὸς, in its early sense, 'before;' so it is used in adjurations always: πρὸς θεῶν, 'by the gods.'

340. τοῦ βασιλῆος ἀπηνός, 'that king so cruel.' The article still with its old demonstrative force, so that the adjective and substantive can be inverted in order; cf. ii. 275. See *Language* (II). ἀπηνής, 'harsh,' 'rough.'

δὴ αὖτε, 130.

341. γήνηται, after εἰ, 81.

342. γάρ. Observe a long before vowel for metre's sake; but there is perhaps a trace of lost consonant; see page 51 (17).

343. 'To look before and after.' A natural simple phrase for prudence.

344. μαχίοντο. Observe the optative (remote) instead of subjunctive (near) in the final clause, after primary tense οἶδε. Homer uses this when the principal verb is *negative*, and so the purpose *imaginary* and *more remote*. (*Odyssey* ii. 53.)

348. κί-εν, 'went.'

349. νόσφι λιασθείς, 'turning aside, apart from.'

351. ἠρήσατο, 'he prayed' [ἀρά-]. His 'dear mother' was Thetis, the sea-goddess, who dwelt at the bottom of the sea with her father Nereus.

352. μυνυθάδιον, 'short-lived.' (μυν-, 'small;' cf. *minor*, μυνύθω, etc.)

353. 'Honour surely Olympian Zeus should have pledged to me.'

[ὄφελαι, Epic for ὄφελε, from ὀφείλω.]

ἐγγυαλίζω, from ἐγγυή, 'a pledge.'

359. ἥτε, 'like'; δμίχλη, 'a mist.' A good comparison for the goddess rising swift and silent out of the sea.

361. κατέρειν, 'stroked,' 'pressed.'

ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε, 'and spoke, and called him.'

362. σε φέρων, double case, the part and the whole (Nearer Definition), like ποῦν σε ἔπος φύγεν ἕρκος ὀδόντων.

363. [εἶδομεν, for -ῶμεν, 141.]

365. [ἰδύη, Epic varied form for εἰδύα. The ἰδ- is only in the feminine of participle, but it is also well known in ἰδμεν, ἰδμεναι.]

366. Θήβην, city of Eetion, father of Hector's wife Andromache, probably in Mysia, not far from Ida.

368. δάσαντο. δαι-, 'divide.'

371. From here to 380 is repetition. See 12 sqq., 22 sqq.

383. ἐπασσύντεροι (ἄσσαν, 'nearer'), 'one upon another.'

τὰ δέ, 'and they,' demonstrative.

384. [ἄμμ, Epic for ἡμῖν.]

385. θεοπροπίαι, 'prophecies' (derivation doubtful).

ἐκάτοιο, 'of the far-shooter,' Apollo, of course. There are various forms of the word, ἐκῆβολος, ἐκατηβέλετης, etc.

386. ἰλά-σκ-εσθαι, 'to propitiate' (ἰλαος).

387. Ἀτρεΐωνα, another form of the patronymic Ἀτρεΐδης.

388. δ, masculine relative; see 336. See *Language* (11).

Perhaps the heavy rhythm ἠπεόλησεν μῦθον is intentional, to suggest his wrath and sullenness.

389. Δικῶπες, 98.

390. Of Chryse we have heard, 37. ἀναξ is Apollo.

391. νῖον, adverb, 'but now.'

[ἱ-βα-ν, simplest Epic form of third plural aorist, consisting of augment, stem (βα) and ν.]

393. περισχεο παιδὸς ἑῷος, 'protect thy noble son.' It is quite like the simplicity of the heroic times that the heroes should speak of themselves as heroes.

394. For long α, see 233. Compare also ἐνὶ μεγάροισι, 396.

397. 'I heard thee boasting, when thou saidst' Observe the primitive style.

[ἐφῆσθα. Note the suffix -θα attached on to second person. In Attic we still find it in ἦσθα and οἶσθα.]

399. [μιν, 201.]

400. These three gods are now favouring the Greeks. So Achilles naturally mentions their rebellion when he wishes Thetis to pray for favour to Trojans.

402. ὅχ' (before aspirate) is ὅκα [Epic adverb from ὥκως], 'quickly.'

403. The notion that the gods and men had different names for persons and things, which occurs several times in Homer, probably was a primitive attempt to account for the existence of two names, one the older and perhaps almost obsolete, the other current in common speech. (Ameis. *Od.* x. 305.) See ii. 813.

404. οἱ, 'his,' reflexive possessive, 307.

πατρός, Poseidon.

406. ἐπέδωσαν, for the quantity, see 33.

407. [γόνων, Epic form from simpler stem γον- or γουν-, equivalent to Attic γονάτων.] For case, see 197.

408. ἐπὶ . . . ἀρῆξαι, 'to aid,' tmesis, 25.

409. τοὺς δὲ . . . Ἀχαιοὺς, strictly an apposition, 'and them, the Greeks.' See *Language* (11).

κατὰ πρύμνας, 'by the sterns,' i.e., on the shore, by the ships which were beached prow outwards.

[ἔλσαι, Epic weak aorist, rare with liquid verbs.]

410. ἐπαύρωνται, 'have joy of their king,' bitter irony, of course.

412. ἦν ἄτην, 'his folly.'

δ τ', 244.

414. αἰνά, adverb, 'terribly,' i.e. 'why did I bear and rear thee thus for woe?'

415. εὐχέσθης ἦσθαι, lit. 'thou oughtest to have sat,' i.e. 'would that thou wert sitting,' a wish, and so introduced with αἶθε, 'O if' The expression is thus quite natural, though not strictly logical.

416. εἶσα, 'thy portion' (ἔσος). μίνυνθα, 'for a short while' (understand 'is'). δῆν, 'for long.'

α-. Long before δῆν, because δῆν was probably originally δῖν. It is long also before δηρόν for the same reason.

417. δῖψυρός, 'wretched.'

418. ἔπλεο, stem πελ-. This clipping of the stem-vowel is called 'syncopating,' the tense being the 'syncopated' aorist.

τῷ, 'therefore.' Lit. 'by that.'

423. Oceanos, the fabled water that girds the earth, according to the simple conception of the Homeric times. The Aethiopians lived near the edge of the world, and therefore close to Oceanos. In *Odys.* i. 23 Homer calls them 'furthest of men,' and says they were 'divided into two, one tribe toward the setting, and one the rising sun.' They are 'blameless,' perhaps, because they live so far off.

μετά, with accusative; originally 'to the midst of,' 'to join,' 'to see,' as here.

424. χθιός, 'yesterday' (later χθές).

κατά, 'on ground of.'

426. χαλκο-βα-τής, 'brazen-paved.'

δῶ, curious short form of δῶμα, 'house.'

428. [ἐβήσετο, strange Epic form with the ε of the strong aorist, and the σ of the weak aorist. So we find δύσετο, οἶσε, etc.]

429. γυναικός, 'for a woman,' 65.

430. βίη ἀέκοντος, 'in despite of him so loth.'

433. The parts of the ship were:—ιστός, 'mast;' ἱστοδόκη, 'mast-stand' (a kind of trestle); ἱστίον, 'sail;' πρότοναι, 'stays' (ropes supporting and fixing the mast); εὔναι (lit. 'beds'), 'the stones for mooring;' πρυμνήσια, 'the stern cables,' fastened to the stones which served for rude anchors.

436. ἐκ- in these lines belongs to the verbs.

438. βῆσαν, 310.

Ἀπόλλωνι. a long.

444. ἱλασόμεσθα (ο for ω, 141), 'propitiate.' (ἱλαος, 'propitious.')

449. The sacrificer took barley grains whole (οἶλαι), roasted and mixed with salt (*mola salsa* in Latin), and poured them (χέω) on the victim's head as a preliminary sacrifice. Hence this substance was called οὐλόχυναι.

451-2. 37-8.

453. ἡμὲν—ἡδέ, 'as—so.'

454. ἡμέ. ε long before liquid, 233.

ἔψω (ἔπτομαι), 'press hard.'

455. 41.

459. The order of the sacrifice is—(1.) They bring the beasts to the altar (447); (2.) They wash their hands, and sprinkle the salt and grain (449, 458); (3.) They draw back the victim's head and cut the throat, and flay it (459); (4.) They cut out the thighs, covered them with double fold of fat, and laid slices of the meat over (461); (5.) The fire was then set ablaze to burn the thighs, and libations of wine poured on it (462). Then the rest of the meat was sliced and roasted and eaten.

ἀνέρυσαν (formation doubtful). 'They drew back' the victim's head, to cut its throat more comfortably.

461. διπτυχ-, 'two-fold.' [It is an irregular accusative singular of διπτυχος, as though from διπτυξ, and agrees with κνίστην.]

ῥωμοθε-, 'raw . . . place' (to put raw flesh upon).

462. [σχιζής, Epic dative, 179.]

αἶθε-ος, lit. 'with burning face,' 'glowing.' An imaginative word used regularly with αἶθερ; also of copper and of smoke.

463. πεμπόβολα (ὀβελόε), 'five-pronged forks.'

465. μίστυλλω, 'to slice.'

467. [τετύκοντο, reduplicate aorist of τεύχω, stem τυκ-, 'make'; cf. τέκτων, τίκτω, τόξον, etc.]

468. ἔστη, 'fair,' all partaking equally.

469. ἔξ ἔρον ἔντο [ἐξίημι], lit. 'they had let go desire,' i.e. 'had sated their desire.'

470. ἐπι-στεφ-, probably in a primitive sense of 'press,' and so 'fill' (the genitive being therefore used of *fulness*); and from this the common meaning of στεφῶ, 'to crown' or 'tie,' is derived.

471. ἐπαρχεσθαι is a special term, describing the offering the first drop of wine to the gods before drinking.

474. μολποντες, active,—'hymning' the far-shooting god, Apollo.

477. ἤμος, old adverb of time, 'when.'

ἡριγύναια, 'early born.'

479. ἔκμενος, 'favourable.' (ἐκ-, 'come;' probably the primitive idea of wind 'coming'.)

481. πρήσεν (πρήθω, 'to blow out').

482. στείρη, 'with the keel,' i.e. the keel made the waves roar.

483. διαπρήσσω (for -πρασ-), 'accomplishing.'

486. ἔρματα, 'props.'

489. ὤλεε. Some people read Πηλεός, and make ὤλεε with a short ι; it is better to scan Πηλέος two syllables (synizesis).

490. πωλ-έσκ-ετο, 'go continually.' The addition of this syllable, -εσκ or -σκ, to the stem gives in Greek a notion either of 'habit,' as here, or of 'becoming,' as in γηρά-σκω, and in Latin *viresco*, *rubesco*, etc. The form is called *inceptive* or *inchoative*, which describes only the second use; *frequentative* is rather the name for this use.

493. ἐκ τοῦτο, 'from that,' a perfectly simple phrase instead of an adverb.

494. [ἦ-σαν, simple Epic form, composed of stem and termination, instead of full ἦσαν.]

495. ἐφετμέων. Pronounced as three syllables; cf. i. 130 (synizesis).

496. ἀνέδύετο. [Mixture of strong and weak aorist, see 428.] The verb properly means 'rose up,' and the construction with the accusative κύμα is rather loose: the sense is clear, 'she rose and left the wave.'

498. εὐρύοπα (from εὐ, 'voice'), 'wide-thundering.'

501. ἀνθεράν, 'chin.' The gesture was a primitive sign of entreaty.

505. ἀκνυμώτατος ἄλλων, 'swiftest of fate as compared with the others' (like the genitive with comparative), i.e. 'swifter to die than others.'

509. τόφρα . . . ὅφρα, 'so long . . . until.'

510. ὀφείλλαν τιμῇ, 'to make great with honour.'

ἔ. Not reflexive, 321. For the seeming hiatus, τέ εἰ, see *Language*, 16.

511. νεφεληγερέτα, 'cloud-gathering.'

[The form is Epic nominative, having dropped the s, and may be compared to *poeta*, *pirata*, the Latin forms of ποιητής, πειρατής.]

512. ἀκέων, 'still.' (The stem appears in ἀκέομαι, ἦκα.)

513. ἔχετο, 'she clung.'

ἐμπεφυυία [Strong form of perfect from φυ-, lit. 'grown fast to,' a strong but quite simple metaphor.

514. νημερτές (νη, negative ἀμαρτ-), 'without fail.'

κατά-νευσον, 'assent.' Lit. 'nod down;' a natural transference of meaning.

515. ἀπό-ειπε (not ἀπειπε, for the digamma is before εἰπ-; see *Language* (16).

οὐ τοι ἔτι δέος (ἐστί understood with ἐπὶ), 'there is no fear upon thee,' i.e. 'thou hast nought to fear.'

For long ι before δέος, see 33.

518. λολύγῃα ἔργα (verb understood), 'there will be sore trouble.'

ὃ τε, 'in that,' 'for that,' 244.

520. καὶ αὐτως, 'even as it is,' 'even now.'

522. ἀπόστυχε (aorist of στείχ-, stem στυχ-), 'depart.'

523. μελήσεται, 'shall be my care;' usually active μελήσει.
(For the use of future with κε, see 139, note on 137.)

524. εἰ δ' ἄγε . . . κατανέσομαι, 302.

526. οὐ γὰρ ἐμὸν . . . , 'for no (words) of mine can be recalled or can deceive, or fail of fulfilment,' etc.

The substantive with ἐμὸν is wanting, but practically its place is supplied by the relative clause ὃ τι κεν . . . κατανέσω.

528. ἐπὶ with νεύσει, tmesis.

529. ἐπερρώσαντο (ἐπιρρώομαι, SRU-), 'flowed,' 'waved.'

530. (κρατός. a long, genitive of κᾶρα. κράτος, a short, 'strength.')

531. [διετήμαγεν, Epic aorist passive from διατμήγω, bye-form of διατέμνω, 'to part or separate.' The stem of τέμνω is ταμ- or τμα-, and from that a secondary stem, τμαγ-, is formed. For -εν instead of -ησαν, see 57.]

Observe dual nominative and plural verb; quite common in Attic Greek.

532. ἄλα ἄλτο. Apparent hiatus; but the word originally began with s (*salio*), then the s became aspirate, and now the aspirate is lost. No doubt the lost consonant is enough to account for the open vowel. See *Language* (17).

[ἄλτο, syncopated Epic aorist, from stem ἀλ- (ἀλλομαι).]

533. [ἰός, Possessive, other form of δῖ, see 307, where the origin is explained, which accounts for δέ not being elided.]

[ἀνέσταν, simplest Epic form of 3d plural aorist; the stem στα-, and the -ν, instead of the fuller form ἐστήσαν.]

534. [σφοδύ. See 307.]

536. οὐδέ μιν ἠγνόησ' ὅτι. Observe the simple style: 'Nor was she unaware of him, that Thetis,' etc., meaning, 'nor was she unaware of *this respecting him*, that.'

537. συμφράσσατο, 'devised with him,' 83.

538. ἄλλοιο γέροντος, 'the old sea-god,' Nereus.

540. δὴ αἶ, synizesis, 340, 130.

542. δικάζμεν, in its simplest sense, 'to resolve,' 'decide.'

543. ὅτι νοήσῃ. For construction see 164.

546. [εἰδήσειν, Epic future of οἶδα. The regular form, εἶσομαι, also occurs, 548.]

χαλεποί τοι ἔσονται, 'they shall be hard for thee (to know).'

[Observe Epic elision of -αι.]

547. After ἐπεικέες, ἧ is readily supplied. 'Whatsoever (μῦθος, 'purpose') it (may be) fit for thee to hear.'

549. [ἰθὺλωμι, Epic first person subjunctive, retaining the old personal suffix μι.]

553. Observe the Greek idiom of the *present*, with πάρος (as with πάλαι, and measures of time), where we use the *perfect*—'I have not ere now too much inquired nor asked.'

554. ἄσσο' ἰθὺλησθα [ἄσσα, Epic form of αἵτινα. For subjunctive, 164; for -θα, 397].

555. [βαλδωικα, Epic perfect for δέδω-; see 33.]

558. ὅς-τιμήσῃ, the subjunctive of purpose, used somewhat loosely after κατανεύσαι, a verb of *promising*. So in Vergil, *Aen.* xi. 153.

559. [πολλέας (two syllables by *synizesis*, 130), Epic accusative of πολὺς, instead of the other form πολλούς.]

561. [Observe the Epic variations—ὄλω, 558, ι short, and active; ὄλει, 561, ι long, and deponent.] 'Thou art ever suspecting, and watching me.'

562. πρήξαι, 483. ἔμπης, Epic for ἔμπας, 'anyhow.']

ἀπὸ θυμοῦ, 'from my heart,' i.e. 'displeasing.'

563. τὸ δέ τοι, etc., 325.

564. Notice all through this passage the simple primitive conception of an angry god, vexed like a very human husband at his wife's prying, and provoked to a very human stubbornness and ill-temper.

566. μὴ . . . οὐ χραίσμωσι (from χρε-). Both negatives required; 'lest they avail you not against me,' 'lest they keep me not off from thee,' see 28.

567. ἄσσον ἴνῃ (accusative after χραίσμειν, which, though often used, like ἀμύνω, with dative only, 'to help,' can also, like ἀμύνω, take accusative of the enemy ward off, *against* whom the aid is given), 'coming near' to smite or punish, a natural euphemism. ἴνῃ therefore agrees with με understood.

[ἔφειω, subjunctive, 26.]

ἄάπτους, 'not to be touched,' 'resistless.'

569. καθήστο ἐπιγνάμψασα. Observe the hiatus, 333.

ἐπιγνάμψασα, 'bending,' a vivid word for her reluctant endurance.

572. ἐπὶ ἥρα φέρον, tmesis (not ἐπίηρα, as some books have it, for *Od.* iii. 164, we have ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἥρα φέροντες), 'showing kindness,' 'doing a pleasure.' ἥρα an accusative neuter (probably from stem ἑρ-, cf. ἔρω, ἐρατεινός, etc.) meaning 'desirable.'

574. ἐριδ-αίνω, 'strive,' another form from ἐριδ-, besides the common ἐρίζω.

575. κολάος, 'brawling' (from the fertile stem καλ-, 'call,' 'shout').

576. τὰ χεράονα (114) νικᾷ, 'the worse prevails.' A primitive sort of euphemism, where the language is vague, shrinking, as it were, from the distinct word. By 'the worse' he means 'the god's quarrels.'

579. [ναικέησι, Epic form of νεικέ-η, subjunctive present of νεικέω. ει- for ε-, see *Language* (10).]

581. στυφελίζαι, 'to dash down,' from στυφελός, 'hard, solid,' from stem στα-. After this word there is a pause, and the principal verb (apodosis) is omitted. 'If Zeus please to smite us from our seats,'—(he can easily do it): 'for he is mightiest.' They re-

membered how Zeus had dealt with the rebel Titans, and his father Kronos.

This breaking off of the sentence (apo-siopesis, 136) is effective : a blank left for the fearful fact.

582. καθάπτεσθαι (infinitive for imperative, 20), 'touch him,' i.e. 'approach him' with soft words.

586. [τέτλαθι, Epic reduplicated aorist imperative from τλήναι.]

589. ἀντιφέρεσθαι, 'to cope with,' 'to resist.'

590. μεμιασται, perfect from μα-, 'eager,' 'forward.'

591. τεταγών, 'seizing' (reduplicated aorist from stem ταγ-, connected with Latin *tango* and probably English *take*).

ποδός. For genitive see 197.

βηλοῦ (βα-, 'go'), 'threshold.'

593. κάππεσον (by assimilation) for κατά-πεσον, then κατ-πεσον, κατ-πεσον.

Lemnos (*Od.* viii. 284) was the 'dearest of all lands to Hephaistos,' probably the volcanic hill Mosychlos gave rise to this old tradition.

[ἦεν, Epic for ἦν.]

594. Σίντιες, the old inhabitants of Lemnos; probably wild robbers (Σίντιες, from σίν-ομαι, 'to damage') from Thrace.

597. ἐνδέξια, 'towards the right,' the regular custom at feasts. With us the wine goes the other way. Accusative used adverbially.

599. [ἐν-ῶρ-το, syncopated aorist with passive meaning from ὀρ-νυμι, 'raise.']

600. ποι-πνύ-ω, a strongly reduplicated present form (cf. δειδίσσω) from stem πνυ-, 'breathe,' meaning 'pant,' 'gasp.'

The notion is that the limping Hephaistos, puffing about the halls in his eagerness to serve the wine, was a comic sight. The wine was usually handed by the lovely Hebe.

The idea is very simple and naïve.

603. οὐ μὲν = οὐ μήν. See 154 and Index.

604. ἀμειβόμεναι, 'alternating' (Verg. *Ecl.* iii. 59, *amant alterna Camenae*).

ὄπι, digamma, — *Fori* = *voci*.

606. κακκείοντες (for κατα-κελ-; see 593), a desiderative

form (from stem *κε-* or *κε-*, 'to lie') meaning 'going to lie,' 'wishing to lie.'

ἔβαν. The *α* is lengthened by reason of the digamma before *οκόνδε*.

607. ἦχι, 'where;'; the same suffix appears in *οὐχι*, *ραχι*, and perhaps *γε*.

ἀμφιγυ-ηές, a regular epithet of Hephaistos, 'strong in either arm' (*ἀμφί* and *γυίον*): a suitable description of the blacksmith-god. Notice the primitive simple notion of the gods' life all through this passage.

608. ἰδύησι, 365.

610. ἔτε . . . ἰκάνοι, the regular indefinite optative, used when the main verb (as here) is historic; see *Language* (13), p. 44, (6).

NOTES TO THE ILIAD.

BOOK II.

1. ἱπποκορυσταί, 'equipped with horses.'

2. νήδυμος (a word of doubtful derivation, but probably connected with the stem of θ-νη-σις, θ-νει-αρ), 'pleasant,' 'refreshing.'

3. ὥς . . . τιμήσῃ. Best taken as not final ('in order that'), but deliberative ('how he may honour'). Observe the primary sequence τιμήσῃ (subjunctive) after historic verb μερμήριζε; very common in Greek, for the sake of vividness.

[πολέας, Epic accusative of πολὺς, scanned as two syllables by synizesis, i. 559.]

[νηυσί, Epic dative of ναὺς, i. 179.]

6. οἶλος, a difficult word, used in many different senses, and perhaps containing several different stems, the derivatives happening to be spelt alike.

Here the best meaning seems to be 'evil,' 'fatal,' like οἶλος Ἄρης. The word has clearly the digamma (see i. 70). It is probably allied to stem ολ-; compare οὐλομένη, i. 2.

7. [μιν, Epic Personal Pronoun 3d, i. 201.]

8. βάσκι' From stem βα-, 'to go,' with inceptive term. -σκ-; see i. 490. It is formed just like φάσκω.

9. [Ἄτρεϊδ-ας, for Epic genitive of A-declension, see note on i. 1.]

10. ἀτρεκέως, adverb of ἀ-τρεκ-ής (from stem τρεκ- = τρεπ-, cf. Latin *torq-*, 'to turn or twist'), 'unswerving,' 'true.'

ἀγορεύειν. Infinitive for imperative, i. 20.

11. κάρη κομόωντας, 'long-haired.' κάρη, accusative of respect. [κομόωντας, by assimilation from κομάω, i. 104.]

It is better to print this in two words, *καρηκομῶ* being an unlikely word.

12. πανσὺνδῆ (πᾶς and συ-, 'go'), 'in full array.'

13. ἀμφὶς . . . φράζονται, lit. 'take thought both ways,' i.e. 'are divided in counsel.'

15. ἐφήπται (ἀπτω), lit. 'are fastened' on the Trojans, a simple forcible phrase for 'are fated.'

19. ἀμβρόσιος (ἀ-, μορ-, which appears in βροτ-, and Latin *mort-*), 'immortal,' 'divine' sleep.

22. μιν is governed by προσεφώνεε.

ἐπιδέσμενος, a lengthened aorist form from stem *Feid-*, 'to see,' with a special middle meaning, 'likening himself to.'

23. δαίφρων, in *Iliad* always used of warriors; in *Od.* means 'skilful' (δα- φρον-). It is better to suppose the same origin for both, and to take it here 'skilled' in war, 'a tried warrior.'

24. παννύχιον, with ο long before a vowel, for metre's sake. See *Language* 18, (4) δ.

25. [ἐπιτετράφαται, Epic 3d plural perfect passive, from -τρεπ-, see i. 238.]

Notice that τρέπω makes τέτραμμαι, τρέφω—τέθραμμαι.

26. [ἰμῆθεν, i. 236.]

ξένας, 'hearken.' ξυνίημι properly means 'to put together,' and so 'perceive, understand, hearken.'

The genitive is the same as that used with all 'perception' verbs.

34. μελίφρων, 'honey-hearted' sleep. The word is an epithet first of wine, then, metaphorically, of other sweet things.

[ἀνήη, Epic resolved form for ἀνῆ, aorist subjunctive of ἀνίημι. Assimilated vowel; see i. 104.]

35. [ἀπειβήσετο, i. 428.]

36. ἔμελλον, plural with neuter subject; common in Homer.

37. φή, 'he hoped,' 'he expected,' is the real meaning, though with Epic simplicity the poet says 'he said.'

38. [ῥῆθη and ἔργα have both lost digamma; see i. 70, 115, and list of digammated words in *Language* (16).]

39. γάρ. α long in arsis, i. 342.

ἐπ' belongs to *θήσειν*; the rarer form of tmesis, where the preposition comes after the verb.

40. *ῥομίνη*, an old word meaning 'fight,' from a rare stem JUD-. *διὰ*, probably 'through,' of extension, not of cause; a simpler notion, see 57.

41. [*ἔγρετο*, syncopated aorist from *ἐγείρω*, 'to waken.']

43. *νηγάτεον*, 'new made.' Probably derived from *νε-* *γα-* (one stem of *γίγνομαι*).

δὲ μέγα and *ἐπὶ λυγρῶ* in the next line, with the vowels long before liquids, on the principle explained, i. 233.

46. The sceptre is immortal, as being made by the god Hephaistos; see 101.

49. [*φῶς*, Epic resolved form for *φῶς*, with assimilation, i. 104.]

50. Observe the dative after *κελεύω*. In Attic it always takes accusative.

54. Nestor, king of Pylos (old town in Triphylia, south-west of Peloponnese, distinct from Pylos taken by Athens in Peloponnesian war), the aged and sage counsellor of the Grecian host.

Πυλολογής, 'born at Pylos,' a rather strange compound, containing the *locative* termination of the substantive, as in *ὁδοίπορος*, *χαμαιπετής*.

βασιλῆος, genitive in apposition with *Νέστορος* contained in *Νεστορέη*. A common usage in both Greek and Latin. Cf. *τάμὰ δυστήνου κακά* and 'mea verba loquentis.'

56. [*κλῦτε*, i. 218.]

ἐνύπνιον. Probably best parsed as accusative-neuter of adjective used adverbially, 'in my sleep.'

57. *διὰ νύκτα*, 'through the night,' not necessarily *all* night, but still a protracted vision. Accusative of extension, see 40.

58. *εἰδὸς τε μέγεθος τε φύσιν τε*, 'beauty and size and form,' though the difference between the first and third is verbal rather than real.

Observe *τε* long before *μ*, 43.

71. [*ἀπο-πτάμενος*, irregular Epic aorist from *πέτομαι*. This form points to another stem *πτα-* instead of *πτε-*.]

72. [*θαρήξομεν*, for *-ωμεν*, i. 141.]

73. [*ἔγών*, older Epic form for *ἐγώ*.]

θέμει. It was 'right' for the hero-king as a wise ruler to prove his army before making a final perilous effort.

74. πολυκλήϊσι. The κληῖς [Homeric form for κλείς] was properly a hook for drawing the bolt of a door; then as κλείς means 'a fastener,' it comes to mean a 'collar-bone,' or, as here, the 'bench' of rowers (stretched tight across the boat somewhat as a collar-bone is).

75. Infinitive for imperative, 10.

77. ἡμαθοῖς [Epic heightened form from ἀμαθ-, 'sandy.'

80. ἔνισπεν, aorist from ἐν-νέπω = ἐν-σπεν-ω (from stem σπεν- appearing in German 'sag-en,' our 'say,' and old Latin *in-sec-e*), 'to tell.'

81. Observe the sequence of the conditional sentence changed : 'if any other *had* told us, we *should* say.'

νοσφίζοιμεθα, 'turn away.' A simple but forcible word of contempt.

87. ἦντε | ἔθνεα | εἰσι. The first hiatus is only apparent, as ἔθνος has digamma, *Language* (16); the second is a real one. See i. 333.

εἰσι (singular, otherwise 36), 'fly,' literally 'go.' This verb has constantly in Homer a simple *present* meaning.

ἄδινός, 'thick,' 'swarming.'

89. βοτρυ-δόν, 'like clusters,' 'clustering' (βότρυς, 'a bunch of grapes'); the termination -δόν (or -δην) is regularly used for 'in the manner of' (βά-δην, 'at a walk,' πλινθη-δον, 'like bricks,' etc.)

90. πεποτήσεται [For the form see 25].

τε | ἐνθα. A real hiatus. ἐνθα | ἄλεις is only apparent, as ἄλεις has digamma. It comes from fertile stem *Fe*λ-, 'to press,' and means 'in swarms,' 'in quantities.'

ἐνθα—ἐνθα, 'on this side and on that.'

91. ἀπο comes after its case, and therefore has accent thrown back.

92. ἡῖόν, 'shore.'

στιχά-ομαι, 'to march on' (στιχ- 'go,' 'march').

[For -ων-το, cf. i. 104.]

93. λα-δόν, 'trooping' 'in crowds' (from λη, 'a troop,' *Fe*λ-; see 90).

ῥσσα, 'rumour,' which arising no man knows where or how, and growing so mighty and so fast, always impressed the ancients

as divine, Διὸς ἄγγελος. (Compare Vergil's elaborate description of *Fama*, *Aen.* iv. 174.)

δεδήα, pluperfect. 'Spread like fire,' literally 'was ablaze' (δαίω).

94. [ἀγέρ-οντο, simplest Epic form of aorist passive, consisting only of stem and passive termination.]

95. τετρήχε [Epic irregular pluperfect, from *ταράσσω* (*ταραχ-*), intransitive in sense], 'was in an uproar.'

97. [βοδώντες, i. 104, ii. 92]. *εἴ ποτε*, etc., literally 'if they might,' i.e. to try if they could. Compare 72.

98. [σχόλιατ' for *σχόιντο*, i. 238.]

99. [ἐρήτυ-θεν, for *-θησαν*, i. 57.]

103. διακτόρῳ ἀργεῖφόντῃ, 'the leader gleaming bright,' Hermes.

διάκτορος (probably from *διάγω*). He was so called in his capacity as the ready, quick, nimble, skilful god, messenger and orator and schemer, and guide of souls to Hades.

ἀργεῖφόντης (probably from *ἀργ-*, bright, which appears in *ἀργός*, *ἄργυρος*, and *φαν-*), 'bright-shining.'

The later story,—how Hermes slew Argos, the hundred-eyed, whom the jealous Here had set to watch Io, beloved of Zeus, was certainly unknown to Homer, and perhaps grew out of a misunderstanding of this adjective.

105, 107. αὐτὰρ ὁ αἶθε. Hiatus.

106. πολύ-αρν-ι [Epic irregular dative, as though from another form instead of *πολύαρνος*], from *ἄρν-*, 'lamb.'

The story of the quarrel between Atreus and Thyestes, out of which so many tragedies grew, is not known to Homer.

107. [Θυστά, i. 511.]

[φορήναι, Epic for *φορεῖν*, from *φορ-έω*.] For infinitive see i. 258.

110. [Ἄρῃος, Epic genitive of Ἄρης, also Ἄρεος.]

113. ἀπο-νέσθαι. a long for metre.

115. [δυσκλέα, Epic form for *δυσκλεᾶ*.]

116-118. These three lines are marked with brackets, for they have been suspected as spurious. It is unlikely that in relating how Zeus forbids him now to take Troy, he should speak of him as the destroyer of cities.

The passage (and some more of this speech) 17-28, where Agamemnon is genuinely desirous attempt on Troy.

116. ὑπερμενέι. ι long for the sake of the met

117. [Observe Epic forms πολλά-ων for πολλῶν, πολ-ων, according to the regular Homeric use of the ι-declension, for πολέων.]

120. μάψ, 'in vain,' derivation uncertain.

123. εἴπερ κ' ἐθέλομεν. See note on κε in *Language* (12).

124. ταμόντες. The phrase δρκια τέμνειν, 'to cut the oath-sacrifice,' was originally applied to the act of striking the victim by which the vow or treaty was ratified; hence it came to mean simply 'to make a treaty.' The Latin *foedus ferire* has a similar origin.

125. λέξασθαι, 'to muster.' A natural use of the middle, occurring in Homer. Later writers only use συλλέγειν, and passive, not middle.

[Observe Epic forms δσσοι (i. 186), and εασι for εἰσι.]

126. διακοσμηθεῖμεν, 'were ordered, divided,' governed by εἴπερ. Strictly this should be infinitive (after ἐθέλομεν), to make δέ-clause parallel to μέν-clause, but the irregularity is quite natural.

128. οἰνοχόοιο. Observe the lost digamma (i. 462).

[δευολατο, Epic for δέουτο.]

Notice the quaint primitive elaborate way of saying 'We are more than ten times the Trojans in number.'

129. [πλέας, Epic short form for πλέονας. A singular word, for the distinctive termination of the comparative is lost.]

130. [πτόλιν, poetical form for πόλιν. The τ has no right to be there, etymologically, the stem being πολ-, same as πλε-; it is a parasitic letter, as it is called. So πτολίεθρον, 133.] See fuller explanation, 328.

131. [πολλέων, another Epic variation for πολλῶν; cf. 117.]

132. πλάξουσι, 'lead astray' from my purpose.

[εἰῶσ', Epic for ἐῶσι, ἐάω.]

134. [βεβάσσι for βεβᾶσι; strong perfect from stem βα-.]

Διός. The year is, like the hours (*Od.* xxiv. 344), and the days and nights (*Od.* xiv. 93), specially under the charge of Zeus.

135. [δοῦρα, irregular Epic plural of δόρυ.]

λῶνται. Notice with neuter plural, 36.

137. [ἐλατ', Epic for ἤνται, from ἤμαι; see i. 238.]

[ποτιδέγμεναι, Epic for προς-. δέγ-μενος is the syncopated form (containing simply stem and termination), from δέχομαι, 'receive; ' the compound verb meaning 'expecting.']

[ἄμμι, i. 384.]

138. αὐτως, see 342.

[ἀκράαντον, lengthened Epic form of ἀκρανον; cf. i. 41.]

141. οὐ . . . ἔτι, i.e. 'there is no more chance.'

143. μετὰ πληθύν. Ordinarily μετὰ with genitive = 'with; ' μετὰ with accusative = 'after' (to the midst of); μετὰ with dative = 'among' (in the midst of) [only Homer]. But in a few places the accusative is used with μετὰ in the sense of 'all over,' 'throughout; ' a sense in which the accusative case is quite appropriate. Compare ix. 54, μετὰ πάντας δμήλικας ἄριστος.

145. Ἰκαρίοιο. The name given to a portion of the Aegean Sea, near the island of Icaria (west of Samos). The old tradition was that Daidalos escaped with Icaros his son from Crete, by means of wings fastened with wax; but Icaros, flying too near the sun, which melted off his wings, was drowned and gave his name to the surrounding sea.

Euros, the east wind; Notos, the south-west wind.

146. [ἄρορ', Epic reduplicated aorist, from stem ὀρ-, present ὀρ-νυμι, 'to rouse.']

147. κινήση. The indefinite subjunctive, used because the thing happens frequently. In Attic the conjunction ὅτε would have δν, and be δταν. See *Language* 13, (6) δ.

Ζέφυρος, the west wind.

λήϊον, Epic word, 'corn-field.'

148. ἐπαιγίζω, 'to rush violently on' (ατγ-, cf. αἰσσω, ατγίς, of violent movement).

ἐπημύω, 'bow down,' the nominative being 'the field.'

δοταχὺς = σταχύς (with α- added at the beginning, from στα-), 'Ear of corn,' called so from its standing sharply up.

153. οὐρός, 'a trench' for hauling ships.

154. ἔμμαι, 'to rush.' Middle (intransitive) of ἔμμι.

Observe the apparent hiatus -δε -λεμ; but ἔμμι is a transitive form from stem ε-, 'go,' and originally was ja-ja-mi, 'I make to go; ' hence there is, strictly speaking, no hiatus; see *Language* (17).

155. *ὑπέρμορα*, adverb, 'beyond fate,' i.e. 'contrary to fate.'
157. *ἀτρυγώνη*, 'unsubdued.' Regular epithet of Athene (*τρώω*, 'to wear,' or 'waste').
159. *ἐπὶ*, with accusative of *extent*, 'over the sea's broad back.'
160. *καὶ δὲ* (by assimilation, i. 593), for *κατὰ δὲ*. *κατὰ* belongs to *λοιπὸν*.
162. *ἀπό*, in its fuller sense, 'away from,' 'far from.'
164. *ἕκαστος*. Apparent hiatus, but the word originally began with *σ* probably; see *Language* (17). So in the next line *ἄλα*, originally *SAL-*, and *ἕα*, where the lost letter is still more doubtful.
165. *ἀμφιβέσσης*. Rather variously understood; probably 'curved at both ends.'
167. i. 44.
169. *Διὶ μῆτιν ἀτάλαντον*, 'equal in counsel to Zeus.'
Observe *ι* long before *μ*, see i. 233; *ω* long before *ἀτάλαντον*, from (probably) lost consonant, see *Language* (17).
- ἀτάλαντος*, lit. 'equal in weight.' (Stem *ταλ-*, 'to bear or lift.')
170. [*ἵσταότ*, 'standing.' Strong perfect, consisting of stem *στα-*, and the termination and reduplication.]
184. *Ἰθακήσιος*, of the island of Ithaca, west of Greece, of which Odysseus was king.
- ὅς οἱ*. For *οἱ* has digamma, see *Language* (6). So two lines further down.
185. [*ἄτρεΐδω*, i. 1.]
186. *οἱ*, 'from him,' the dative originally expressing the vaguer relation 'received for him.'
188. *κίχλη* [Epic aorist from *κίχλω*, as though from form *κίχημι*].
Indefinite optative, 'whomsoever he met.' See *Language*, p. 44, (6).
189. *ἐρητύ-σα-σκα*, frequentative termination added here to the aorist, quite correctly, as it was a repetition of *acts*; see i. 490.
190. *δαιμόνια*, a strange Homeric word, literally 'touched or moved by the god;' hence it came to be used in a variety of senses, good or bad, according to the tone: often stern reproach, 'wretch,' as in 200; sometimes pity or respect; sometimes mild expostulation, 'good friend,' as here.

(The English phrase, 'my dear sir,' is similarly capable of many meanings according to the tone.)

σε τοῖκε. No hiatus, for digamma was there, i. 119.

κακὸν ὤς. -ον long before ὤς, because a letter is lost before it; see *Language* (17). It is the same stem as ὄς, relative originally γας, the γ or 'spirant' becoming corrupted into a mere breathing.

δαδίσσεσθαι, 'to be afraid.' Reduplicated form from stem δι-, see i. 33.

193. πειράται, 'he is proving them' according to Agamemnon's proposal, 73.

ψεται, 'press,' 'crush.'

194. μή τι βέη. An elliptical expression for 'perchance he may do,' originally '(I fear) lest. . .'

197. δέ ἐ, i. 510.

[μητιέτα, i. 511.]

198. [βοόωντα, i. 104.]

200. (ἦσο, imperfect of ἦμαι.)

202. ἐναρίθμιος,—as we say, 'of account.'

204. οὐκ ἀγαθὸν πολυκοιρανίη, 'a multitude of rulers is no good thing.' The neuter adjective is common enough in this kind of sentence. (ὁρθὸν ἀλήθεια, Sophocles; μεταβολή γλυκύ, Euripides; *Triste iustus*, Vergil.)

205. [παῖς, Epic for παῖς.] ἀγκυλο-μήτεω (synzesis, i. 1. 130), 'of crooked counsel,' i.e. 'inscrutable.'

206. This line the oldest MSS. omit; it is taken from ix. 99.

θέμιστας [Epic plural of θέμις], stem θε- (τίθημι), lit. 'that which is laid down,' stands in the Homeric time for the king's 'ordinances,' which he delivers with the authority of Zeus (i. 238), and which the people have to carry out. They include even the taxes which the people pay him (λιπαρὰς τελέουσι θέμιστας, ix. 156).

207. διέπω, 'to marshal, to order.' The simple ξπω is very rare, and means 'to be busy about.' (The stem is σEK-, appearing in less corrupted form in *sequ-or*.)

209. πολυφλοίσβοιο (φλοῖσβος, 'noise,' stem φλε-, 'pour,' of a confused noise), 'roaring,'—regular epithet of the sea.

210. αἰγιαλῷ, 'on the shore.' *Local* dative; in later Greek a preposition would be required.

σμαραγίνω, word probably formed from sound 'to crash.'

211. Observe hiatus.

212. ἀμέτρο-επ-ής, 'of unmeasured words,' 'voluble.'

κολῶμαι, 'to rail,' 'scold;' see κολῶς, i. 575.

214. μάψ, ἄτὰρ οὐ κατὰ κόσμον, 'vainly, and not fitly.'

ἐριζέμεναι, 'to strive.' Infinitive expressing the result (consecutive) of the last line.

215. εἶσαιτο (digamma, see *Language*, 16), 'seemed.' Optative indefinite; see *Language*, 13.

216. αἰσχροός, 'ugly' (as they say in the north of England 'a foul fellow,' meaning merely 'ugly').

Thersites is the impersonation of all that is opposite to the heroic age the very notion of a mob-orator was hateful, as of something impotent and repulsive at once.

217. φορκός, 'crooked.' Derivation obscure.

[ἦν, Epic variation of ἦν.]

218. κυρτώ, 'bent.' (From stem κυρ-; cf. κύκλος, circus, curvus, κυλινδῶ, etc.)

[συν-όχωκα, Epic perfect from ἔχω] 'Drawn together.'

219. φοβός, 'peaked.' Derivation obscure.

ψιδνή, 'scanty.' (ψέ-ω, 'rub.')

ἐπειρήνοθα. An obscure word, perfect or strong aorist, from unknown present; for it is used both with present signification, and, as here, with past; and it means 'to be upon.'

λάχνη, 'down.'

221. [νικαί-εσκε, Epic imperfect; for form of verb, see i. 579; for termination, see 8.]

222. [κακληγώς, Epic perfect, from κλαζέ-ω, stem κλαγ-, secondary stem from καλ-; 'screaming shrill.')

223. ἐκπύγλως, 'mightily' (usually derived from ἐκ- πлаг-, 'strikingly').

κοτόοντο, 'were wroth.'

225. [τέο for τίνος.]

δὴ αὖτε (synizesis), i. 130.

χαρίζαι, 'need' (from stem χα-, 'to gape,' whence the idea of 'openness,' 'emptiness,' 'need;' cf. χαίνω, χάος, etc.)

226. [πλίτος, Epic for πλέως, 'full.' Compare εἶος for εἶως, i. 193.]

228. *πρωτότα*, 'first of all.' Observe the double superlative; like our 'Most Highest' in old English; so i. 105.

229. [*δεύομαι*, other Epic form of *δέομαι*, 'to need,' *δεφ-ομαι* becoming naturally *δέομαι*.]

κε . . . *οἴσει*, 'may bring.' See note on *κε* in *Language*, 12.

231. Being lame and a coward, Thersites is meant to show his baseness still more by this idle boast.

232. [*ἦέ*, Epic form of *ἦ*.]

μίσγεαι, 'be united.' [For short *ε* in subjunctive, see i. 67.]

233. *κατίσχεαι*, subjunctive continued from the *ἵνα*-clause into this relative clause: 'and whom thou mayest keep to thyself apart.' This usage is like the Latin *qui* with subjunctive to express purpose (*mitto qui nuntiet*) and is quite natural with Homer's wider use of the subjunctive. In Attic the future indicative is alone used with relative in this sense. See note on page 41.

αὐτός ἄπο-. Observe *ο* long, a metrical license.

οὐ μέν, for *μήν*, i. 154.

234. *ἐπιβάσκειν* ('to make to go upon'), 'to bring into.'

235. *Ἀχαιῖδες*, feminine termination,—'Greek women.'

237. (*γέρα*, *a* short, Epic for *γέρᾱ* = *γέρα-α*.)

πέσσω, lit. 'to cook' or 'digest,' *i.e.* 'brood over.'

239. *ῥο* [Epic genitive = *οῖ*]. Digamma, see *Language*, 16. *ο* long before *μ* (liquid, i. 233).

241. *μεθήμεν*, *i.e.* 'he, Achilles, is forgiving.' Subject changed.

242. *i.e.* 'for *else* thou wouldst,' etc. So often in Greek 'else' has to be supplied.

245. *ἐπιδρα* (from same stem as *δρακ-ών*, *ἐδρακ-ον*, 'look,' perhaps an older form without *κ*, or *κ* dropped), 'fiercely,' 'glowering.'

[*ἠνέπατε*, Epic reduplicated strong aorist from *ἐνέπω*, 'to chide.']

246. *ἀκρίτο-μυθε*, 'reckless in word.'

248. Observe the form *χεριώτερον*, a *double* comparative; see 228.

250. *τῷ οὐκ ἂν . . . ἀγορεύοις*, 'therefore (being the basest, etc.) thou shalt not speak with king's names on thy tongue.'

οὐκ ἂν, etc., a mild form of imperative, lit. 'thou wouldst, mayst, shouldst, not do it.' So in tragedy *χωροῖς ἂν*, for 'go.'

251. νόστον φυλάσσειν, 'look to return.'
252. ὤ-μεν, Epic for ὠ-μεν from οἶδα. It has digamma, of course.]
- 254-256. These (and by some also the two previous lines) have been long suspected as spurious. They are weak repetition.
258. ἀφραίνοντα, 'talking folly.'
- [κικήσομαι, aorist subjunctive with shortened vowel, i. 141.]
261. αἵματα. Original digamma, from stem *Fes-*, Latin *ves-sis*.
262. 'Cloak and vest, that cover thy shame.'
264. The suffix -θεν means 'from.'
265. μετάφρενον, 'back.'
267. σμῶδιξ, 'a weal.'
271. εἶπε-σκειν, i. 490. The termination is added to the aorist as well as imperfect.
272. [ἵοργεν, Epic perfect from stem *ἐργ-* with digamma, originally *FeForγε*.]
273. κορύσσω, 'to fit out, equip.'
275. λωβητήρα ἐπιοβόλον, 'wordy ribald' (*έπεσ*. digamma). For order see i. 340.
- ἔσχ', 'stopped.'
278. πτολι-, see 328.
281. 'The first and last' in the meeting, *i.e.* 'near and far.'
282. ἐπιφράζεσθαι, 'to ponder.'
283. ἐλέγιωτος, 'most shamed.' [The word is formed straight from the stem *ἐλεγχ-* with the superlative termination, like *δρ-ιστος*, *αἰσχ-ιστος*; see i. 325.]
- μέροψ, i. 250.
286. [ὑπ-έστα-ν, i. 391, *ἐβα-ν* similar form of strong aorist.]
287. Ἄργος here is the whole district of Ἄργος, whence the chiefs came.
288. ἐκπύρσαντα agrees with the understood subject σέ.
- ἀπονέεσθαι. a long, 113.
290. ὀδύρονται νέεσθαι. The infinitive expresses the purport of the lament. A kind of pregnant use of *ὀδύρονται*, including the notion of a wish or aim.
291. 'Verily it is hard (for a man) to return wearied out.' The sense is really not difficult if the drift of the speech is carefully followed, thus :— 'Atreides, thou wilt be disgraced (284, 285), the

Greeks will break word, and even now are clamouring for return (286-290). Certainly their case is hard; it is hard to be wearied out and so return (291). For even a month's absence is painful, (292-294), much more nine years: I do not blame them (295-297). Still (hard though it is to bear more) it is disgraceful to fail, so try a little longer.' The difficulty is, that in this line he seems to be pitying them for having to go back, when we should have expected him rather to pity them for having to stay; but the emphasis is really on the word *ἀνιθέντα*, and what he pities them for is their *sufferings*, which will be even greater if they stay.

292. ἀπό, 'away from.' The ἀπό is not cut off, because of the lost consonant; see i. 307.

293. [ἀσχαλάει for ἀσχαλᾷ, the vowel being resolved and assimilated; cf. 49, 92, 297.] ἀσχαλάω is 'to be impatient,' probably from α-σεχ- (stem of ἔχω), 'not to hold on,' 'not to endure' (Curtius).

294. εἰλέωσι, εἰλέω, 'to press, coop up,' i.e. 'detain.'

The subjunctive is indefinite (see i. 164) because no particular case is meant, but *any one*, 'whomsoever the winds,' etc.

296. [μυμνόντεσσι, old dative form for μύμνουσι; cf. i. 288.]

τῷ, 'therefore.'

[νῆμεσίχομαι. Observe that αἰ is cut off; an Epic license.]

298. κενόν [Epic for κενόν], 'empty,' i.e. unsuccessful.

299. ἐπὶ χρόνον, 'for a time.' ἐπί with accusative having its proper notion of *extension over*; see 159, 308.

302. οὓς μὴ κῆρες ἔβαν . . . φέρουσαι, 'whomsoever the fates . . . have not borne away.'

μῆ, because no particular men, but generic and indefinite.

303. χθιζά τε καὶ πρόωζα, 'the other day (it befell)' when, etc.

Observe that the Greeks say 'yesterday *and* the day before,' where we say 'or.' So μικρὸν καὶ οὐδέν, πολλοὶ καὶ οἱ πλείους, τρεῖς καὶ δύο; cf. 346.

Aulis (see outline of story), the sheltered channel between Euboea and the mainland, at its narrowest point. The Greek fleet was detained there.

305. ἀμφί, adverbial, so that ἀμφὶ περὶ is exactly 'round about.'

306. τελέεσσας, often taken as 'complete;' but it suits the usage better to translate it 'bringing fulfilment,' 'sure.' Compare

τελήντες οἰωνοί, 'sure auguries,' *Hymn. Merc.* 541 : ἔπεα τελέεντα, 'sure prophecy,' *Tyrt.* ii. 2.

308. ἐπὶ νῶτα, 159, 299.

δαφονίς, 'blood-red.' [δα- like ξα-, variant form for διδ-, 'thoroughly,' 'very,' cf. *per* in *permagnus*, etc.] φον-, 'blood,' 'murder.'

310. For ῥα, see i. 8. It is not uncommon to find it between preposition and substantive as here.

311. [ἔσαν, Epic for ἦσαν, i. 267.]

στρούθος, 'sparrow.'

νεοσσόι, 'young,' 'brood.'

312. ὑποκπηγῶτες [Epic strong perfect, with present πτήσσω], 'crouching beneath.'

314. ἄλεινὰ τετριγῶτας, 'twittering piteously' (accusative of adjective, adverbial). τρίζω, word formed from sound. [τετριγῶτας, Epic for τετριγῶτας.]

315. (Observe hiatus.)

316. πτέρυγος, 'by the wing.' For genitive see i. 197.

[ἀμφιαχύναν, irregular Epic perfect form from stem λαχ-, 'shout,' 'scream.']

318. ἀρίζηλος (ἀρι-, 'very,' ζηλ-, form of δηλ-), 'plain,' i.e. 'a sign,' 'a marvel.'

319. Cf. 205.

321. By 'monsters entering the hecatombs,' he means 'disturbing the sacrifice.'

323. ἄνεω. This word is best taken as *adverb*, 'in silence;' it may be so everywhere, and it must be so (ἢ δ' ἄνεω θῆν ἦστο) *Od.* xxiii. 93.

325. ὀψιτέλειστον, a little more precise than ὀψιμον, 'late, and of late fulfilment' (Cordery). The répétition is rhetorical, like ἀπριάτην, ἀνάπωπον, i. 99.

[δου, a queer resolved form for οδ. Very likely δο (= οδ) is the right form here, the ο being long before κλ.]

328. πολεμίζομεν. The τ is a parasitic letter, as it is called; i.e. does not belong to the stem, but is inserted owing to incorrect pronunciation; and once there, it is used for convenience of metre when required.

329. ἀλρήσομεν has short vowel before it, for probably it has lost a consonant; see *Language*, 17.

332. εἰς δ' ἄν, lit. 'up to whatever (time),' i.e. 'until.' The subjunctive is accordingly indefinite.

334. σμερδαλέος, 'terrible,' accusative adverbial.

335. ἐπαινέσαντες agrees with Ἀργεῖοι. [Observe Epic η for ε.]

337. ἀγοράασθε, a long for metre, 288.

Observe the sneer at the common people and their folly, in the true spirit of the heroic times.

338. νηπίαχος, other form of νήπιος (νη- negative, ἐπ-), 'infant.'

341. ἀκρητοί, 'unmixed,' because the libations accompanying an agreement were of unmixed wine. σπονδαί, here used in its literal sense of 'libation' (though accompanying a pledge), afterwards was used simply for a 'truce.'

The sense is—To the fire with all your counsels and promises (to stand and fight and win, 286) since we get no nearer to our end.

[ἐ-πέ-πιθ-μην, strange Epic pluperfect from πεθῶ, 'we trusted.' The form is called syncopated, i.e. connecting vowel is absent].

342. αὐτως, proper adverb from αὐτός, lit. 'in the very way;' then it comes to mean 'just so and no more,' as νήπιος αὐτως, 'a mere child;' then by an easy transition, 'to no purpose,' 'vainly,' as here. (The connection of the last two meanings may be illustrated by ἄλλως, which starts from another origin but arrives at the same point.)

344. ἀσπεμφής, 'close pressed' (α-σπεμ-, 'press or tread,' from σπα- : the α is not negative), and so, 'firm.'

346. A contemptuous line—'Let them perish, those few, whoe'er they be of the Achaeans, that hold counsel apart.' The subjunctive is indefinite of course.

348. ἔναι depends on βουλεύωσι : ἀνυσίς—αὐτῶν is parenthetic. The first πρὶν is adverb, 'first,' 'sooner,' the second conjunction 'before that;' in Attic we have usually πρότερον πρὶν in this usage; it occurs again, 354. See also i. 97.

'Counsel to go back to Argos before that they learn,' etc. (Observe πρὶν lengthened for metre's sake.)

353. ἀστράπτων, nominative, as though he had said κατένευσε.

Such a change of construction happens easily in a long sentence when the poem is orally delivered.

This breach of grammar is called *anacoluthon*.

ἐπιδέξια. As the diviners in taking augury looked north (perhaps because Olympos was north, where the gods lived), the favourable quarter, east, was on the right.

356. The simple way of taking this must be right,—‘And avenge (on the Trojans) the cares and groans of Helene.’ They think of Helene here, not as a wicked cause of their troubles, but as a Greek woman ravished, whose sufferings must be paid back in kind.

δρμημα. Rather ‘broodings’ (*δρμᾶνω*) than ‘longings’ (*δρμάω*).

358-9. Observe the primitive form of the threat.

πρόσθε, a preposition, ‘before.’

360. **διναξ**, digamma, i. 7.

361. **ἔπος**, digamma, i. 108.

362. **φρήτρας**, the ‘clan,’ the smaller division (as *φῶλον* or ‘tribe’ was the larger) according to blood-relationship. The word is the same as *frater*, brother.

363. **φρήτρη-φιν**. In the declension of the original language from which Greek (Latin, German, English, etc.) are descended, there were several other cases besides genitive, dative, accusative. One of these (called by grammarians *instrumental*) had a suffix *-bhiam*, which in Greek was worn into *-φιν* or *-φι*. When the cases became fewer, this suffix remained in a few places in Homer, sometimes in place of genitive (794), sometimes, as here, dative.

366. **ὅς**, ‘who,’ used frequently in Attic Greek for *δοτις*.

κε-ἔησι, ‘may be,’ ‘perchance is.’ See p. 42, (6), *note* (a).

σφίας, one syllable (synizesis, i. 1), so *γνώσσαι* next line is two syllables.

370. **ἦ μὲν** [rarer dialectic form for *ἦ μὲν* or *ἦ μέν*], ‘verily.’

371. **αἶ γὰρ . . . εἴεν**, lit. ‘For if . . . there were,’ *i.e.* ‘Oh! if there were,’ ‘Would that there were!’

373. **τῷ**, ‘then.’

ἡμῶ, ‘to bow down,’ ‘sink;’ used also of a wounded man, a horse, the ears in a field, etc.

375. **αἰγίοχος**. The shield of Zeus, son of Kronos, was called *aiyls*. Derivation uncertain.

376. μετ' . . . ἐρίδας, 'amongst feuds.' μετὰ takes the accusative (on the common principle), because βάλλει is a verb of motion, literal, 'casts me into the midst of.'

ἀπρηκτος. Probably the simplest meaning, 'fruitless,' as 121, is best.

377. [μαχησ- for μαχεσ-; cf. 335.]

378. ἤρχον χαλεπαίνων, 'began it by my wrath.'

379. ἐς μίαν, i.e. βουλὴν; the substantive easily supplied from βουλεύσομεν.

380. οὐδ' ἡβαιόν, 'not even a little.'

381. ξυνάγειν Ἄρηα, 'to engage battle,' exactly the Latin 'committere.'

382. Observe the middle voice . . . 'whet *his* spear, set *his* shield.'

τις, for 'each one,' as often.

384. ἀρματος ἀμφὶς ἰδόν, quite simply, 'having looked well around his chariot,' examined it well.

Observe the rhetorical repetition of εἶδ.

385. κρινάμεθα, κρίνω, 'to decide.' So κρίνεσθαι, 'to be getting a decision,' 'to struggle for victory.' Latin, *certare*.

386. μετέσσεται (the Epic use of μετά, 'in the midst'), 'will come between,' i.e. 'no respite will be given.'

387. μένος ἀνδρῶν, 'the might of men,' poetical for 'mighty men.'

388. τευ [Epic genitive of τις], 'of many a one.'

τελαμών, 'the band' (stem ταλ-, 'to bear,' that which bears or holds).

389. καμείναι, 'he shall wax weary,' i.e. τις. χεῖρα, accusative respect.

392. μμνάξω, strong form of μένω, 'to linger.'

393. ἄρκιον ἐσσεῖται φυγῆιν . . . lit. 'It shall not be safe for him to escape,' i.e. 'he shall find no safety from.'

ἄρκιος, adjective (from ἀρκ-, 'to fence or enclose.' Cf. ἔρκ-ος, arc-, etc.), properly 'defended,' so 'safe.'

[ἐσσεῖται, Doric form of future ἔσται]

394. ὅτε, the verb is easily supplied from sense.

395. *ὅτε κινήσῃ*, indefinite subjunctive of a constantly recurring fact; naturally used in similes drawn from nature.

Νότος, the south wind; the stem *νοτ-* seems to have the meaning 'wet.'

396. *προβλήτι σκοπέῳ*, 'a projecting rock,' apposition to *ἀκτῇ*.

398. *ὀρ-όντο*, best parsed as imperfect from a form *ὀρ-έομαι* (from stem *ορ-*), variation of *ὀρνυμαι*, 'started.'

κεδασ-θέντες [Epic form *κεδαν-νυμι*, 'scatter,' for *σκεδ-*, showing how easily the consonant at the beginning was dropped].

400. *ῥέξω*, lit. 'to do,' so (like Latin *operari*) 'to sacrifice.'

401. *μῶλος*, 'toil.'

404. *Παναχαιοί*, 'the gathered Greeks' are sometimes called by this name, from *πᾶς* and *Ἀχαιοί*.

406. *Τυδέος υἱόν*, Diomedes.

407. Cf. 169.

408. *βοήν ἀγαθός*, a constant epithet of Menelaus and Diomedes, and used occasionally of others; often taken to mean 'good at the battle,' as if *βοή* were used for the battle itself instead of the cries; but the simplest meaning, 'good at the battle-cry,' is the best, it being the part of the hero-leader to urge on his men with loud shouts.

410. *ὀύλοχέτας*, i. 449.

413. *ἐπιδύναι* (tmesis), the infinitive common in prayers, the verb 'I pray' being so easily understood.

The *ἐπὶ* probably means in both cases 'upon' the earth, both sun-setting and darkness coming from heaven (apparently) upon earth.

414. *πρηνής* (from *προ-*), 'headlong.'

415. *αἰθαλοίς* (stem *αἰθ-*, 'burn,' cf. *aedes*, *aestus*), 'smoky.'
πυρός, genitive of origin.

δηϊοιο (η short), 'burning,' probably its original meaning.

417. *χαλκῷ βωγαλέον*, 'torn with the spear.' The adjective is here proleptic; see i. 39.

419. [*ἔπε-κράλινε*, lengthened form from *κράλινω*, i. 41.]

420. [*ῥέκε-το*, simple old aorist, syncopated, merely stem and termination.]

ἀμέγαρος, lit. 'undesirable,' 'unenviable,' so 'unhappy.'
 δφάλλω, 'increase.'

421 *sqq.* See for the sacrifice, with some differences, i. 459.

426. [ἀμ-πείραντες, Epic (assimilated) form for ἀνα-πείραντες 'spitting thereon the parts.'] Cf. 436.

[ὑπέρεχον, Epic form for ὑπερ-εἶχον, the aug. dropped and ὑπέρ lengthened.]

435. λαγόμεθα. λέγω is properly 'to lay' (λέγομαι, 'to lie,' cf. λέκτρον, λόχος, etc.), then 'to lay apart' 'select,' or again, 'lay in order' 'recount.' From this later it comes *after* Homer to be used commonly for 'to speak.' Here, as it has no accusative, we must construe it 'lie idle.'

436. ἐγγυαλίζω, i. 353.

440. ἴωμεν [Epic shortened subjunctive for ἴωμεν. ι long for metre], hortative, 'let us go.'

445. Ἀτρείων, another form of Ἀτρεΐδης; cf. Κρονίδης, 375, and Κρονίων, 403.

446. κρινόντες, as Nestor had advised, 362. μετά δέ, 'and in their midst,' the verb ἔθνε being readily understood. For θύνω see inf. 448.

447. αἰγίς.

ἐρι, a common prefix meaning 'very.'

448. θύσανος, 'a tassel.' This word, like θύω, 446, and θύω, 'to rush,' and probably also θύω, 'to burn or smoke,' Latin, *fu-mus*, etc., are all from stem θυ-, 'to move quickly.'

[ἡφέθονται, Epic verb formed from ἀείρω, 'to raise,' meaning 'to float,' 'hover,' for form compare ἀγείρω and ἡγερέθονται.]

449. ἑκατόμβιους, 'worth a hundred cattle.' Primitive poetic description of great value.

450. παί-φάσ-σω (strong reduplicated form from stem φα-, 'shine'), 'resplendent.'

452. ἐκάστω καρδίῃ, 'in each in the heart,' nearer definition, i. 362. This is perhaps simpler than taking it 'in the heart to each,' which is possible.

453. [γλυκίων, Epic comparative for γλυκύτερος.]

455. ἀΐδηλον, 'destructive' in Homer. Derivation uncertain.

δοπετος, 484.

456. [κορυφῆς, Epic dative for -αῖς.]

457. οὕς, 'thus.'

τῶν (demonstrative), 'them.'

θεσπέσιος (θε- σπε-, 'say'), properly 'divinely-spoken;' so often of anything 'mighty,' 'marvellous;' cf. 484.

458. παμφανών (strongly reduplicated from stem φαν-, 'bright;' cf. 450), 'brilliant.'

460. 'Geese or cranes or long-necked (strong forms from δολιχ-, δερ-) swans.'

461. The river Cayster is in Lydia, flowing south of Tmolus into the Aegean a little north of Ephesus. The vale through which it flows is the original Asia, from which the name spread to a quarter of the globe.

463. κλαγγη-δόν, 'with cries.' For -δόν, see 89.

προ-καθ-ιόντων, agreeing with genitive in 460. The word 'settling before each other' describes vividly the eager pushing of a crowd of birds settling.

465. The vowel is allowed short before Σκαμάνδριος, else the word could not come in at all. The same is true of Ζάκυνθος, 634, also Ζέλεια, 824, and σκέπαρνον.

469. μύια, 'fly.'

470. ἡλάσκω (ἄλα-, 'wander'), 'flit about.'

471. γάγος, variant form of γάλα (stem γαλακτ-), 'milk.'

ἄγγος, 'a pail' or vessel.

474. αἵπολος, 'a goatherd.'

475. δια-κρίνωσι, 'discern.' The subjunctive is used, as often in similes, to express indefinite frequency. See 147.

νομός, 'a pasture' (distinguish from νόμος, 'a law').

479 Observe Ἀρεῖ with Α long, for metre.

480. βοῦς, general term for both sexes: ταῦρος, the bull.

ἀγῶλη-φι, 'in the herd.' Here the word has a purely locative meaning, as the dative often has. See 363 for -φι.

ἔπλετο [aorist syncopated] called the *gnomic* aorist, i. 218. Translate 'is.'

481. ἀγρ-ομένησι [simple syncopated passive form from ἀγείρω], 'gathered.'

484. ἔσπετε, 'say,' 'relate.'

[The form of the word is not quite clear. It is an Epic aorist, and the stem is doubtless *σερ-*, 'to say,' from which *δωρεος*, 'untold,' 455, and *θεσπέσιος*, 'divinely-spoken,' 457, are both derived. But what the *ε* is, and what is the relation of *σερ-* to *φερ-* is not clear.]

Observe the formal appeal to the Muses, before the hard task of the enumeration (occupying from 494 to 759) is entered upon.

486. *κλέος οἶον*, 'only rumour.' (Distinguish *οἶος*, 'alone,' and *οἶος*, 'such as,' and *οἶος*, 'of a sheep.')

488. As *δν* in Homer may go with future and subjunctive, and as subjunctive may stand by itself for 'I may do it,' this line can be taken (with very little difference of sense), in different grammatical constructions—

μυθήσομαι may be subjunctive or future ;

δομήηνω may be with or without the *δν*.

Perhaps it is simplest to take both verbs as subjunctive, and both with *δν*.

'I could not tell, nor mention all the host.'

490. *χάλκεον*. Scanned as two syllables (synizesis).

493. [*νηών*, Epic genitive for *νεών*.]

After this follows the famous Catalogue, or enumeration of all the Greek cities which took part in the Trojan War.

It is probable that many who read this book will omit the Catalogue, as its interest is geographical and antiquarian rather than poetic ; moreover, for the student, who reads to learn the language, it is clear waste of time to wade through 250 lines of names.

But since some may go through it for the sake of completeness, or as an introduction to the study of Greek geography, I will continue my notes on any points of Greek that arise, and give in addition a brief description of the position of the places.

494. The Boeotians are taken first, perhaps because Aulis, the place of assembling, was in Boeotia. The places mentioned, 494-510, are as follows :—

Hyrie, about half way between Thebes and the coast, to the east.

Aulis, on the east coast, at the narrowest part of the channel, or Euripus.

Schoinos, on east shore of lake Hylica, the smaller of the two lakes.

Scolos, south of the river Asopus, south-east of Thebes.

Eteonos, south-east of Scolus, near the Attic frontier.

Thespeia, west of Thebes, near Helicon.

Graia, lower valley of Asopus.

Mycalos, near Aulis, to the west.

Harma, probably near Aulis, south-west.

Eilestios, probably near Plataea.

Erythrai, between Asopus and Mount Cithaeron.

Eteon, south of Asopus, farther east, opposite Tanagra.

Hylai, north of lake Hylica.

Peteon, north-east of lake Hylica.

Ocaleai, on lake Copais, near Haliartus.

Medeon, on south shore of lake Copais.

Copai, on north shore of lake Copais.

Eutresis, south-west of Thebes, toward the coast.

Thisbe, south-west of Thespiea.

Coronea, west of Copais.

Haliartos, south of Copais.

Plataia, south of Thebes, under Cithaeron.

Glisas, north-east of Thebes.

Hypothebai, 'lower Thebes,' see note on 505.

Onchestos, south of Copais, near Haliartus.

Arne, near Coronea?

Midea, near Copais?

Nisa, unknown.

Anthedon, coast above Aulis.

497. *πολύκνημος*, lit. 'with many limbs or legs,' i.e. *spurs* of mountain.

498. Notice Thespiæ and Plataiæ, the later forms, here appear as Thespeia and Plataia.

Graia is interesting; it is probably the spot whence the name afterwards was extended, by the Romans, and so universally, to all Hellas. See note on Asia above, 461.

505. *Hypothebai* alone is mentioned, as Thebes itself, the old seven-gated city whose acropolis was the Cadmea, had at this time apparently never been restored after its destruction by the Epigoni. The story is briefly this:—Polynices, son of Oedipus, expelled from

Thebes by Eteocles his brother, returned with six other warriors and an army; they were defeated, Polynices and Eteocles slaying each other. Some years after, the descendants of these Seven (called Epigoni) returned and destroyed Thebes.

All this belongs of course to the mythical period. In the earliest historic times it is again a flourishing city, with seven gates and Cadmea as of old.

506. 'Sacred grove of Poseidon.' A rather strange apposition to the *ἵων*; but probably the *ἄλσος* was the main point about the place; cf. 592.

509. [νέες, irregular Epic for νῆες] ἐκάστη, hiatus only apparent, 164.

511-516. The next contingent is the small kingdom of Minyai, north of lake Copais, where the two places are situated.

The Minyai came originally from Thessaly, and it was by them that the story relates the Argonautic expedition to have been made.

513. Observe local dative, δόμῳ.

514. ὑπερῷον, 'the upper chamber' where the women slept.

516. ἐστιχόωντο, 92.

517-526. The Phocians. The places are as follows:—

Cyparissos, on Mount Parnassus.

Python, south of Parnassus; later Delphi.

Crisa, on the Corinthian gulf.

Daulis, east of Parnassus, near Cephissus.

Panopeos, close to Daulis, south-east.

Anemorea, south-east of Parnassus, east of Delphi.

Hyampolis, in north-east corner of Phocis.

Lilaia, north of Parnassus, near the source of Cephissus.

518. 'Ἰφίτου. ι long for metre.

[υἱές, nominative plural. There are various forms, see Introduction.]

525. οἱ μὲν are clearly the leaders.

526. ἑμπλην, 'near,' connected with πέλας, πλησίον.

527-535. The Locrians. The main chain of Oeta is continued along the north of the lake Copais; and between these mountains and the sea lived the Locrians. Their towns here named are:—

Cynos, on a promontory, north of Opus.

Opoeis (Opus), near coast; north of Copais.

Calliaros, (?) in west corner, near Thermopylae.

Besoa, (?) near Calliarus.

Scarphe, a little east of Thermopylae.

Augeia, unknown.

Tarphe, near Scarphe, south-west.

Thronion, south-east of Scarphe.

The Locrians are divided into two groups by a projecting bit of Phocis, which runs down to the sea. The east group are Opuntians, west Epicnemidians.

528-9 These two lines have been suspected: and they certainly are rather flat, with needless repetition.

γῆ-δός] Hiatus.

λινυθάρηξ] 'With jerkin of flax.'

530. *ἐκάαστο* (from stem *καδ-*, of uncertain meaning), 'surpassed.' The present in use is *καλνυμαι*.

Πανῶλληνας, 'all the Hellenes.' Hellas (cf. 683) was a town in Phthiot Thessaly; also a district near it. The name seems to be used here by a loose extension (afterwards universal, and still further extended), for the Greeks north of Peloponnese.

Ἀχαιοί similarly is the name for the most important Peloponnesian tribe; hence extended here to all Peloponnesus, and usually indeed in Homer to all the Greek host.

533. Boagrius, a little river flowing north from Mount Cnemis into the sea opposite the peak of Euboea.

535. *πέραν*, properly accusative, 'to the end,' 'to the far side of,' 'across;' so here used loosely for 'opposite to.'

536-558. Euboea, Attica, and Salamis. The Abantes are mentioned as the tribe which had colonised Euboea. They are supposed to have been Thracians, who came from Thrace to Phocis, colonised Abae, and thence passed over to Euboea. The Euboean towns are :—

Chalcis and *Eretria*, near Euripus.

Hestiaia, at north end.

Cerinthos, north, towards Aegean.

Carystos and *Styra*, at south end, landwards.

It is remarkable that the only place mentioned in Attica is Athens itself. It is a safe assumption that there must have been lesser communities scattered over Attica, as in Boeotia and Phocis, but they are mostly not mentioned in the Epic poets. (Sunium and Marathon occur in *Odyssey*.)

536. [*πνέ-οντες*, Attic *πνέ-οντες*. There is *F* lost, however, the stem being *πνυ-*, heightened *πνεF*. Perhaps *ι* takes its place.]

'Breathing forth courage' (as we say, 'Breathing defiance'). A forcible description of the fierce Thracian Abantes, as elsewhere of the Greek warriors.

537. *Ἰστῆλαιαν*. Scanned as three long syllables, *Ἰστ-ῆ-αι-αν* (synizesis).

539. *ναῖ-ερά-ασκ-ον*, *ναί-ω*, 'dwell,' with a lengthened present stem and the inceptive termination, i. 490.

540. *ὄϊος Ἄρης*, 'off-shoot of Ares,' characteristic Epic term for 'warrior.'

542. *ὀπίθεν κομῶντες*, 'with long hair behind.' As the *Ἀχαιοί* are called *κάρη κομῶντες*, we may suppose that the *Ἀβαντες* had their hair shorn in front.

Observe hiatus *θοοί—ὄπ*.

543. *ὀρεκτός*, 'outstretched' [*ὀρεγ-*; Latin, *reg-*; English, 'right,' 'reach'].

μάλῃ, 'ashen spear.'

544. Observe future *ρήξεν* after 'desiring.'

Notice the spondaic line (*all* spondees) suggesting the 'tug of war,' see i. 49 and Index.

δηίων. *η* short, 415.

547. *δῆμον*, loosely, 'the abode,' 'the district,' so 828.

548. *ἱεῖδωπος*, 'grain-giving' (*ἱεῖδ—δωρ*).

Erechtheus is called 'the son of earth,' as having sprung from the soil of Attica, whence the Athenians boasted that they were *αὐτόχθονες*, or the aborigines of their land. Erechtheus was worshipped (compare 549) in the old temple of Athena Polias, called the Erechtheum, on the Acropolis.

549. *κάδ*, assimilated, i. 593. (*κάδ—εἶσεν*, tmesis, from *καθίστω*). *πῶν*, lit. 'fat,' i.e. 'rich' with offerings.

550. ἱλάσονται, 'propitiate.'

The sacrifice was offered 'as the years come round,' *i.e.* was an offering of harvest-celebration, as Erechtheus' mother was *ῥεῖδωρος ἀρούρης*.

552. [Περεῖο, Epic genitive of Περεός, like 'Ἀρπείδα-ο from 'Ἀρπείδα-ς.]

555. ἔριζεν, 'vied' with him. In the true spirit of the heroic age, Nestor, being extremely old, was more skilful than all in marshalling men and horses.

558. στήθε δ' ἔγωγ, 'led and placed (his men).' This line is wanting in many of the manuscripts, and is said to have been added by Solon the Athenian lawgiver. It is plainly intended to establish a connection between Salamis and Athens; and according to Plutarch the biographer, Solon interpolated it for that end, as against the Megarians who also claimed Salamis.

ἴνα, 'where,' its old meaning.

559-580. Argolis and the adjacent parts.

The north-east part of Peloponnese is a mountainous district, with a large promontory running out south-east into the Aegæan. At the head of the gulf formed by this promontory was the rich plain of Argos and Mycenæ; and there was another fertile strip of land on the north coast, reaching from the isthmus to the hills of Achaia. The two chief rivers were the Asopos, flowing into the Corinthian gulf, and the Inachos in the vale of Argos. The following are the places mentioned:—

Argos, } in the valley of the Inachos.
Tiryns, }

Hermione, at the end of the promontory.

Asine, south-east of Tiryns.

Troizen and *Epidauros*, on the Saronic gulf.

Eionæ ('the beaches'), unknown: probably between the two latter.

Aegina, large island in centre of Saronic gulf.

Mases, near Hermione.

Mycenæ, at head of vale of Argos.

Corinth, at the neck of the isthmus.

Orneai, inland, in the west hills.

Araithyrie, north of Orneai, on the upper Asopos.

Sicyon, on Asopos.

Hyparesia and *Gonoessa*, small places on coast, west of Sicyon.

Pallene, on a height near the coast, in Achaia.

Aigion and *Helice*, farther west, on Achaian coast.

Aigialos ('the shore'), on the coast of Corinthian gulf.

559. *ταχιόσσα*, 'walled,' Tiryns being remarkable for its massive walls of huge stones, built in very early times.

560. *ἐχόσσα*, intransitive, 'lying.'

564. Capaneus was one of the seven heroes who in the old story went against Thebes; hence he is *ἀγακλειτός* (*ἀγα- κλε-*), 'very famous.'

465. Observe the form *τρίτατος*, with the same ending as the superlative.

566. *Μηκίσ* | *τός* *υί* | *ός*, the second foot being pronounced as two long syllables (by synizesis of *eo*.) The same occurs i. 489.

570. Corinth was splendidly situated to be 'wealthy,' even in the earliest beginnings of commerce; for as it occupied the neck of the isthmus, it had ports on two seas, and all the land-commerce between northern and southern Greece had to pass straight through it.

571. *ἐρατανήν*, 'lovely,' common in Homer of places, meaning probably not 'picturesque' but 'rich,' 'fertile.'

573. *αἰπανήν*, 'steep,' for all along the coast here there are hills, difficult of access, safe spots for towns in those times.

575. 'And all along Aigialos, and round the wide Helice;' for Aigialos we must suppose to be the name of a strip of the shore, built upon for some distance.

Helice was destroyed, 372 B.C., by a terrific earthquake in the night, which brought the sea flooding inland, and swamped the shipping moored in the harbour.—(Grote, ch. lxxvii.)

576. *τῶν*, 'of them,' either the men, or in agreement with *νηῶν*.

578. *νόρσπα*, 'bright,' flashing;' derivation unknown.

ἐν, adverbial, 'among them.'

581-602. The geography of Laconia is easy. Two parallel ranges, Parion and Taygetos, make the two headlands, Malea and Tainaros, between which is the 'hollow' Lacedaemon, or vale of the Eurotas.

Pharis, Sparta, and Amyclai are near, on the river, inland.

Bryseai, west of Amyclai.

Helos, Augiai, Las, on the gulf of Laconia.

Oitylos and Messe, on the other sea, west of Taygetos.

Most of the places, 591-600, are unknown. *Thryon*, 'the ford of Alpheios,' was west of Olympia in Elis. As to Pylos, there are three (at least) of that name in Elis and Messenia, and which is meant is a disputed point.

581. *κητώεσσαν*, 'full of caves' is the most probable meaning, the rocks being rent in all directions with the constant earthquakes.

582. *πολυ-τρήρων-α*. *τρήρων* (from *τρε-*, 'tremble,' 'flutter'). 'A trembler' in Homer always epithet of *πελειά*, 'a dove;' so here the adjective means 'abounding in doves.'

586. *οί*, 'for him,' 'his' brother, referring to (576) Agamemnon.

588. *προθυμίησι*, 'his forward spirit.' Observe that *ι* is long.

589. *δὲ ἴερο*, 154.

590. *δρμήματα*, etc., 356.

595. *Thamyris*, a mythical Thracian bard, who rashly challenged the Muses to musical contest, and was deprived of sight and song by them as a punishment.

It is interesting to find this early trace of stories about Thrace, then only a mysterious country beyond Olympus.

596. 730.

597. *στῆθε*, 'he vaunted,' a curious word, clearly from stem *στα-*, and originally used of attitude simply, 'he stood firm,' and then of confident demeanour and words. It is often used (without *ἐνχόμενος*) with simple infinitive.

εἰ περ ἄν, with opt. ; see *Language*, p. 45.

599. *πηρόν*, properly 'maimed,' generally taken to mean 'blind,' in accordance with the later story.

600. *ἐκλάθειν*, transitive aorist from stem *λαθ-*, 'made him forget.' The transitive meaning is given by the reduplication ; cf. 154.

603-614. *Arcadia*, a mountainous district, which presents the curious fact of streams and lakes in many places with no visible

outlet. In the north-east lies the *Mount Cyllene*, and the towns lie as follows :—

Pheneus and *Stymphalos*, close under *Cyllene*.

Orchomenos, *Mantineia*, and *Tegea*, nearly in a line south of *Cyllene*.

Parrhasia, a district to south-west of *Arcadia*.

The towns in 606 are unknown.

604. 'The tomb of *Aipyros*,' an *Arcadian* hero.

'The warriors that fight close' is supposed to mean, 'fighting with the sword,' and not with arrows or javelin.

606. ἡνεμόεσσαν, 77.

613. [περάαν, Epic resolved assimilated form for περᾶν and 'to cross'].

614. See for the phrase 338. 'They knew not life upon the sea.'

614-637. *Elis*, the district round the lower *Peneios*, and the islands—

Bouprasion is the plain to the north-west of *Elis*.

Hyrmine and *Myrsinos* are the furthest (ἐσχατῶσα) limits of this district on north-west, *Hyrmine* being on the sea ; the 'rock of *Olenos*' is the northern hill range, and *Aleision* the frontier to the south.

The islands are as follows :—

Zacynthos, *Cephalenia*, *Ithace*, and the *Echinades* (off mouth of *Acheloos*), are obvious on a glance at the map.

Doulichion is one of the *Echinades*.

Samos is the north part of *Cephalenia*.

Neritos is the mountain in north of *Ithaca*.

Crocyleia and *Aegilips* are probably small islands off *Ithaca*.

616. ὅσον ἐφ' . . . ἔργα, 'as far over as . . . contains ;' ἐπὶ may govern ὅσον, or it may be adverbial.

624. Ἀυγηΐδαο, 'son of *Augeias*,' the famous king who owned the (*Augeian*) stalls, which *Heracles* cleansed by letting the river into them.

625. Hiatus.

626. Observe *valw*, of a place, 'to lie.'

627. ἀτάλαντος, 169.

629. ἀπανάσαστο, ἀπονά-ω. δς refers to Phyleus, who was son of Augeias.

632. εἰνοσί-φυλλον, 'shaking its leaves.' The same stem appears in the title of Earth-shaker, Ἐνοσίχθων, given to the god Poseidon.

634. Observe ε short before Z.

635. ἡπειρον, 'the mainland,' is conjectured to mean Leucas, which was a peninsula in Homer's time, being converted into an island by the Corinthians, who, in the seventh century, cut a canal across the isthmus. ἀντιπέραια, 'the parts over against,' is taken to mean the coast of Elis, which is probable from 626.

636. 169.

637. μιλτοπάρηροι, 'red-cheeked.' μιλτος was a red earth used for painting or staining the timbers of ships. Herodotus (iii. 58) tells us that in ancient times all ships were so coloured. But Homer usually calls ships μέλαιναί simply, and these red-cheeked ships are peculiar.

638-644. Aetolia, a very mountainous country north of Achaia on the Corinthian gulf. All these places lie (or lay) near the sea.

Chalcis near the mouth of Corinthian gulf.

Calydon and *Pleuron*, a little more west, and *Olenos* and *Pylene* (destroyed), probably farther west still.

610. ἀγγ(α)λον, ἀγγι, 'near,' ἄλς, 'salt' sea.

641. Homer tells (*Iliad* ix. 527 sqq.) how Meleagros, son of Oeneus (king of Calydon), slew the boar which offended Artemis sent, how in a quarrel he slew his mother's brother, and how his mother cursed him. The later story of Atalanta, mingled with this old legend, is well known from Swinburne's *Atalanta in Calydon*.

643. τῆς is governed by ἐπ-ἐρέτατο (ἐπι-τέλλω, 'to charge') (tnesis).

645-670. Crete and Rhodes. Starting from Mount Ida in centre of Crete, the two chief towns are *Cnosos*, north-east, and *Gortyna*, south. *Lycos*, *Miletos*, and *Lycastos* (these two afterwards destroyed) lay east of Gortyna, *Phaistos* and *Rhybion*, near Gortyna.

In Rhodes he names the three well-known towns, *Lindos*, east, *Ialysos*, north, and *Cameiros*, west.

647. ἀργ-υρόντα (from stem ἀργ-, bright, cf. ἀργυρος 103), 'chalky.'

651. Ἐν | ναλι | φ ἀνδραῖ | φόντη. This is the best way of scanning this line, so that φ-ανδρ- is one syllable by synizesis. Compare i. 131, 340, 540; ii. 225.

654. ἀγέρωες, derivation unknown, 'mighty warriors.'

655. διὰ with κοσμηθέντες. τρία, adverb (like δέχα), 'into three companies,' 'threefold.'

658. 'The might of Heracles,' a primitive expression for 'the mighty Heracles.'

660. αἰήεις (derivation unknown), 'youth.'

664. Cf. 540.

667. [ξεν, Epic aor., ἔγω, 'come;,' cf. i. 428.]

668. τριχθα, same as τρία, 655.

φκηθεν, 'they were settled' (observe the hiatus: the *F* has vanished, else it would be ἐφικηθεν).

καταφυλαδόν, 'by tribes;,' for -δόν see 89.

669. ἐκ Διός. In prose they said ἐπὶ Διός, 'by Zeus.' In poetry this was varied with ἐκ and ἀπὸ.

671-680. The Sporades, or islands south-east of Aegæan. They lie thus :—

Syme, } north-west of Rhodes.

Nisyros,

Carpathos and Casos, south-west of Rhodes.

Cos, north of Rhodes.

Calydnai, probably small islands near Cos.

672. Observe the fit names of Nireus' parents: Ἀγλαΐα, 'splendour;,' and Χάροπος, 'bright-faced.'

675. ἀλαπαδνός, 'weak.'

676. Carpathos gets changed into Crap.; cf. θράσος, θάρσος, κράτος, καρτερός. So in English, local dialects change curds into cruds, Birmingham to Brummagem.

681-759. There remains the district from the Maliac gulf to Mount Olympus. This Homer calls the Pelasgic Argos, cor-

responding broadly to what was afterwards known as Thessaly. It is a wide plain, drained by the Peneios (and its tributaries), which cuts its way, by the famous vale of Tempe, through the coast mountain-range. This range begins in Olympos, and runs out through Ossa and Pelion into the peninsula called Magnesia. The southern part of Thessaly is more hilly, and is known as Phthia, or Achaia Phthiotis. In this region, according to the belief of the Greeks, was the original Hellas (683), whence the name spread to the rest of Greece. Taking the places in their order, they are as follows :—

Alos and *Alope* (682), on north coast of Maliac gulf.

Trachis, near Thermopylae.

- (695.) *Phylace*, near upper Enipeus, in Phthiotis.

Pyrasos, on Pagasaeon gulf.

Iton, more inland, near Mount Othrys.

Antron, opposite north end of Euboea.

Pteleon, north of Antron.

- (711.) *Pherai*, near Lake Boibe, between Thessaly and Magnesia.

Glaphyre and *Iolcos*, near head of Pagasaeon gulf.

- (716.) *Methone*, *Thaumacie*, *Meliboia*, and *Olison*, in Magnesian Peninsula.

- (729.) *Tricca*, *Ithone*, and *Oichalia*, under Mount Pindus, in west of Thessaly.

- (734.) *Ormenion*, in Magnesia again, near head of Pagasaeon gulf.

Hyperia and *Asterion*, not known, but clearly in that neighbourhood.

Titanos is a mountain projecting into north-west end of the Pagasaeon gulf.

- (738.) *Argissa*, on Peneios, about centre of Thessaly.

Gyrtone, also on Peneios, nearer its mouth. *Orthe* is here too.

Elone and *Oloosson* are north of Peneios in the Perrhoebian country.

- (748.) *Cyphos*, on border of Macedonia.

Enienes, were later on the Spercheios; but they must have been farther north now.

Dodona, the seat of the famous oracle, in Epirus. The Perrhoebians must have spread west of Thessaly.

Titaresios explains itself, and the *Magnesians* we have already dealt with.

683. The Myrmidons were the followers strictly of Achilles.

686. ἐμνά-οντο, μνά-ομαι (stem *μνα-*), 'to remember;' 'to remember war,' primitive phrase for 'to engage.'

687. ὅστις . . . ἡγήσαιοτο. The mood is really deliberative. See *Language*, 13.

ἐπὶ στίχας is used to mean 'in lines,' literally, 'over' or 'along lines.'

ἡγέομαι governs dative, because it is strictly 'to lead the way for.'

688. For genitive *κούρης* see i. 68.

690. Lyrnessos, in Mysia (in Asia Minor), near the head of the Adramyttian gulf.

691. Thebes; see i. 366.

ἐξέλετο, 'chose out' of the spoil. In i. 162, 299, etc., he says, 'The sons of the Greeks gave her to him.' A 'choice gift' for the general was called *ἐξάλπερον*.

692. καὶ for κατά, i. 593, and Index, 'Assimilated consonant.' ἐγχεσιμώρους. The second half of this word very doubtful: perhaps *MAR*, 'shine,' and so 'shining with the spear.' Anyhow it will mean 'bold fighters.'

696. τέμενος (*τεμ-*, 'cut'), properly the sacred enclosure of a god; here the whole land of Pyrasos is called 'the holy land of Demeter.'

697. λεχε-πόλιν (from λεγ-, 'lay,' *ποιά*, 'grass'), 'grassy,' 'with grassy floor.'

699. ἔχεν κάτω (*κατεῖχεν*), 'held him;' see 39.

700. ἀμφιδρυφής (*δρυφ-*, 'tear'), 'with both cheeks torn' in sign of utter grief.

703. οὐδὲ μὲν οὐδὲ οἱ, 'nor indeed even they' (in Attic it would be οὐδὲ μὴν οὐδέ), so γε μὲν for γε μὴν, 'however;' *πόθεον*, 'mourned,' 'longed for.'

707. ὀπλότερος, 'younger;' doubtful origin; no positive.

707. πρότερος, 'elder.'

709. [δέομαι, Epic bye-form of *δέομαι*, probably originally *δαίμαι*.]

711. [παρά, Epic form of παρά.]

715. Alcestis, famous in the tale of her dying for Admetos. The story is best known in the beautiful tragedy of Euripides.

720. ἐμβάσαν (strong pluperfect, from βαίνω), 'were on board.'

ἰφί (from ἰς = vis, 'strength'; for -φί, see 363, 480), 'mightily.' Infinitive μάχεσθαι is consecutive, 'so as to.'

722. ἡγαθή [Epic, heightened for ἀγαθός, cf. 77], 'good,' 'rich;' or (less likely) for ἀγα- (very), θεῖος (divine), as Liddell and Scott, after Buttmann.

723. 'Sick with the evil sore from the baneful watersnake.'

ῥοδόν-φρον (ῥοδ-, 'destroy,' φρον-, 'devise'), 'bent on slaying.' ὕδρος, for the later ὕδρα, 'hydra.' The genitive is *origin*.

724. τόχα δὲ μνήσεσθαι ἐμῶν, because Philoctetes had the bow and arrows of his friend Heracles, without which it was fated Troy could not be taken. So (according to the later stories), he was fetched from Lemnos in the tenth year of the war.

It is noticeable that the event which ἐμῶν seems to point to is not mentioned in the *Iliad*.

726. 703.

729. κλωμακώσαν, 'craggy,' 'rocky.'

731. Ἀσκληπιῶ. Observe the ι long, for the metre.

732. ἰητήρ, 'a healer' (ἰάομαι).

741. For Peirithoos and the Centaurs, see note on i. 268.

Peirithoos is also noted for his close friendship with Theseus, who helped him in his mad attempt to carry off Persephone from Hades. Theseus escaped, but Peirithoos remained in torture.

743. λαγχῆαι, 'shaggy.' The 'shaggy beasts' were the Centaurs.

744. Αἰθίοσσι, near Pindos.

751. ἔργα, 'tilled land,' 'fields.'

752. [προΐει, other form of ἵημι, though the first person ἵω is not found.]

753. No doubt the Titaresios discolours the Peneios; and this may have given rise to this imaginative way of putting it, that the Titaresios flows over the other without mixing.

755. 'For 'tis a branch of the water of Styx, the dreadful oath

(of the gods),’ because the gods swore by the Styx (ὅστε μέγιστος ἄρκος δευντάτος τε πέλει μακάρεσσι θεοῖσι, xv. 38).

757. εἰνοσίφυλλον, 632.

758. Observe the sound, Πρῶτος θόος.

761. ὄχα, ‘far’ the best. Derivation uncertain.

764. δρνῖδας ᾤς. The *as* is long, because of the lost letter before *ᾤς*. See *Language*, 17.

765. δ-τριχας ο-ι-έτε-ας, ‘of one hair, of one age’ (the *ο*-being a relic of stem *sa*, ‘with’).

σταφύλη, properly ‘a bunch of grapes,’ then, from similarity of shape, ‘a plummet.’ So here ‘equal over the back with a plummet,’ literally, *i.e.* exactly of the same height.

766. Apollo served as herdsman to Admetos (φηρητιάδης, 763), and so in Pereia (Thessaly) he reared these mares.

767. φόβον Ἄρης, ‘the rout of Ares;’ φόβος being ‘flight’ rather than ‘fear’ in Homer.

773. ῥηγμῖν, ‘beach’ (ῥηγ-, ‘break;’ cf. ἀκτῆ).

774. δίσκος, ‘quoit;’ it was a round flat stone or iron, with a thong through a hole in the middle.

αἰγανή (derivation doubtful), ‘spear’ for hunting.

776. λωτός, ‘clover’ (or something like it). It must be distinguished from the famous African lotus (cf. Lotus-Eaters), and from the Egyptian lotus or water-lily.

ἀλεό-θρεπτον, ‘reared in the swamps.’

σάβινον, ‘parsley’ (or some low thick plant of that appearance).

777. The *ἄνακτες* are the minor chiefs under Achilles, who ‘regret their leader and wander to and fro, and fight not.’

780. οἱ δ’ are the other Greeks, now marshalled to the battle. νέμονται, etc., ‘as if the earth were to be devoured.’ νέμεσθαι is ‘to graze,’ and this is here the passive of the same sense.

781. Διῖ, with *i* long before the lost letter of *ᾤς*.

Typhoeus, according to Homer, was a monster buried under the earth in the country of the Arimoi, whom Zeus lashes with the lightning.

The myth is clearly a volcanic myth, and the name is from stem *θυ-*, ‘to smoke,’ τυφώς being actually ‘a hurricane.’ The fire-breathing monster is buried (volcano), and occasionally moves and

rumbles uneasily (earthquake), and Zeus lashes 'the earth about him' with lightning. Later stories made him a fearful creature with a hundred heads and a fearful voice, and a terrible foe of the gods. Vergil has 'Inarime' by mistake.

782. *ὅτε ἰμάσση*, 'when he lashes' (subjunctive indefinite without *ὃν*, see *Language*, 13). Notice the splendidly imaginative description of the storm and lightning.

785. *διέπρησσον πέδιωο. πρᾶσσω*, properly to 'work,' 'be active at,' 'accomplish;' so here intransitive, 'sped across the plain.'

786. [*ῥαία*, Epic for *ῥαία*.]

791. *ἔσωτο* (stem *εἰδ-*, 'look'), 'she likened herself.'

794. *δέγμενος*, 137.

ναῖφιν, here genitive, 363.

ἀφορμηθεῖεν, 'should start,' the *ὅποτε* being practically equivalent to 'until.'

795. *ἰσασμένη*. 22.

προσέφη must be read here, for *μετέφη* (which the MSS. give) governs the dative and *μιν* is accusative.

796. *ἄκριτοι*, lit. 'undistinguished,' 'indiscriminate;' translate 'idle.'

797. *ἐν εἰρήνῃ*, 'in time of peace;' a regular use of *ἐν* with genitive.

ἀλίσστος, 'irresistible' (*λίσσμαι*, 'to bend').

800. *ψαμάθοισι* (stem *ψα-*, 'rub'), 'sand.'

801. *πέδιωο*, 'over the plain.' A genitive used to describe the sphere of movement. Perhaps the genitive in 785 is this, though that may be due to *διὰ*.

804. *πολυσπερής*, 'wide-spread' (*σπερ-*, stem of *σπείρω*, 'sow;' cf. *σπαργω*, etc.)

The sense is, 'Let each one command his own troops, set them in order, and lead them out;' so that they are drawn up by tribes or cities, and are thus enumerated.

808. *ἐπὶ τύχῃ*, 'to get their arms.'

810. *ὀρυμαγδός*, 'uproar.'

811. *πόλιος*. The last two syllables coalesce into one (synzesis), and so it is long.

κολ-ώνη, 'mound.' (The notion of the stem κολ- is something 'standing up'; cf. *collis, culmen, columna, culmus*, etc.)

812. περιβόρος ἐνθα καὶ ἐνθα, 'clear on this side and on that.'

813. Βατίεα (βάτος, 'bramble'), 'the thicket-hill,' apparently being left uncared for, so that the thorns grew on it.

814. πολυσκάρθμιον (σκαρ-, 'leap'), 'nimble.'

For the notion of the different language of gods and men, see i. 403.

816-843. THE TROJANS.—We have Τρῶες proper, who lived in Troy; Δαρδάνιοι, who lived in the district of Dardania, near the lower end of the Hellespont; Ζελεα, north-east of Ida range, near Propontis. The four places in 828-9, which were in the north of the Troad, near Lampsacus:—Arisbe, Percote, Sestos, and Abydos, are all on the Hellespont, near together (Sestos on north side); Practios, a river flowing into Hellespont above Abydos. —

816. κορυθ-αίολος (κόρυς, 'helmet,' αἰολος, 'quick-moving,' 'glancing,' used of various things, snakes, armour, wasps, horsehoofs, etc.), a permanent epithet; cf. 408, and *Introduction*, p. 21.

818. μεμῶτες ἐγγέησι, 'eager to ply their spears,' dative instr.

μέμωα (from stem μα-, 'desire') has notion of 'pressing forward,' 'zealous,' 'keen.' The quantity of α is according to convenience; we find μεμῶτες and μεμῶσες.

820. This is Aeneas, of whom Vergil's great poem treats.

821. κνήμος, properly 'leg,' 'limb,' as we say, 'spur' of a mountain.

824. νεώτατον [Epic superlative from νεῖος = νέος], originally 'newest,' so 'latest' (cf. *novissimus*) or 'furthest,' as here. He is speaking of the northernmost end of Ida.

(Observe ε short before Ζ).

827. φ καὶ . . . ἔδωκεν, an imaginative Epic way of saying that he was a great archer.

832. οὗς, possessive 'his;' for the original form, see i. 307. The ε is lengthened before the digamma, much as it is before liquids. (See *Index*, 'Liquids.')

(For εα-σκ-ε, see i. 490).

833. *φθισήνωρ*, 'man-slaying,' constant epithet of war.

836. Sestos and Abydos, well known from the famous story of Hero and Leander.

838. *-θεν*. The suffix means 'from.'

839. The Selleis was a little river from the hills to the Hellespont.

840. *Πελασγῶν*. Who and what the Pelasgians really were is one of the vexed questions of scholars and antiquaries, into which it would not be proper to enter. The Greeks regarded them as an old race, once widely spread, of which, in historical times, only scattered remnants were left, as in places in Asia, in Lemnos, and Imbros, etc. Thucydides, iv. 109, speaks of them in Acte, a promontory of Chalcidice, and says they came from Tuscany, and inhabited Lemnos and *Athens* once. Herodotus, i. 57, says their language was 'barbarian,' i.e. not Greek.

ἐγχεσι-μῶρων, 692.

841. *ναυετάσκειον*, 539.

844-877. THE ALLIES.—*Thracians* (144); *Ciconians* (846), on the coast of Thrace, west of Hebrus; *Paeonians* (848), far away in hills of Macedonia, on the upper Axios (849) which flows into the Thermaic gulf; *Paphlagonians* (851), on the Euxine. [The *Parthenios* (854) is a river dividing Paphlagonia from Bithynia, and the places all lie not far from each other on the coast.] *Halizonians* (856), unknown, probably east further; *Mysians* (858) and *Phrygians* (862), in the north-west of Asia Minor; *Maeonians* (863), on the upper Hermus in Lydia, and the *Carians* (867) and *Lycians*, on the south and south-west coast.

845. *ἀνά-ρροος* ('very' flowing), 'swift.'

ἔργει, 'keeps,' 'contains.' *έ-* added at beginning, as in *έστας*, *έέλκοσι*, *έέλδωρ*.

848. *ἀγκυλότοξος* (*ἀγκ-*, 'bend,' *τόξον*, 'bow').

850. *-κίβναμαι*, 'to spread' (stem *σκεδ-* 'scatter,' *σ* lost, as so often before consonant).

851. *Πυλαμίνεος λάσιον κήρ*. A strange expression, lit. 'the shaggy heart of Pylæmenes,' i.e. the rough-hearted, strong-hearted Pylæmenes. For 'shaggy,' see i. 189. Such expressions as 'the might of men,' i. 387, 'the strength of Heracles,' v. 638, are common in the primitive poetry for 'the mighty men,' 'the strong Heracles.'

852. These *Ἐνεοί* later settled on the north of the Adriatic, and became the Veneti (Venice). Their country here produced 'wild mules' it seems, (*ἡμι-ονος*, 'half-ass,' being the Greek for a 'mule').

858. *οἰωνιστής* (*οἰωνός* 'bird'), 'augur.'

859. *ἐρύσσωτο*. *ἐρύομαι*, 'to draw to one's-self,' so 'to protect'; then by a sharp (though natural) transition, 'to guard against,' 'ward off.'

Compare 'Sed non augurio potuit depellere pestem,' Verg. *Aen.* ix. 328.

861. *καταῖξω* (derivation unknown), 'to destroy.'

862. *Ἀσκανίης*, lake (and city) in Bithynia, not far from Propontis.

The son of Aeneas in Vergil is hence called Ascanius.

866. *Τμήλη*, a high mountain near the Hermus.

867. Observe that *ηγέομαι* means both 'to lead (intransitive) for' (dative), and 'to be leader of' genitive, the latter construction being like *ἀρχεῖν*.

βαρβαροφώνων, 'of rude speech.' Homer simply means that the Carian tongue was more outlandish and rough than others; not to distinguish the Carians as non-Greeks from the other Asiatic tribes on the Trojan side.

868. *ἀκριτόφυλλος*, 'of countless leaves' (lit. 'undistinguished').

869. *Μαίανδρος*, the Carian river; whence the English word 'to meander.'

872. *ὃς*, 'he,' Nastes, as the sense requires; this shows the relative word in its original demonstrative use, and also shows how easy was the change to the true relative. Our English relative 'that' is still used both relatively and demonstratively.

ἦντε κόρη. Observe the true Greek contempt for finery in war, as effeminate, a feeling which the Persian wars brought into great prominence.

873. *ἐπήρκεσε*, in its original sense (*αρκ* = Latin *arc*-), 'ward off.'

875. *ἐκόμισσε*, 'carried off.'

877. *Ξάνθου*, one of the famous rivers of the Troad.

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